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Dissertation

PRESENT-DAY USES OF JESUS' METHODS OF TEACHING

By

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## TABLE OF CONTENTS

CHAPTER	PAGE
I. THE PROBLEM, SOURCES OF DATA, DEFINITIONS.....	1
The Problem.....	1
Statement of the Problem.....	1
Importance of the Study.....	2
Sources of Data.....	3
Definitions of terms used.....	4
Organization of the remainder of the dissertation.....	5
II. REVIEW OF RELIGIOUS EDUCATION SINCE 1900.....	6
Purpose of the chapter.....	6
The prevailing system of Religious Education....	6
Objectives.....	6
Organizations and Methods.....	14
Limitations.....	36
Summary of the chapter.....	44
III. JESUS' METHODS OF TEACHING.....	46
Purpose of the chapter.....	46
Jesus' background.....	46
Jesus' methods of teaching.....	55
Jesus' work of guidance.....	70
Jesus' work of preaching.....	84
Jesus' work of healing.....	91
Jesus' work of educating leaders.....	100
Summary of the chapter.....	103



CHAPTER	PAGE
IV. JESUS' METHOD IN PRESENT-DAY GUIDANCE.....	104
Purpose of the chapter.....	104
Jesus' methods of teaching for today.....	104
Summary of the chapter.....	141
V. JESUS' METHOD IN PRESENT-DAY PREACHING AND WORSHIP.	144
Purpose of the chapter.....	144
The sermon.....	144
The worship service.....	163
Summary of the chapter.....	172
VI. JESUS' METHOD IN PRESENT-DAY HEALING.....	174
Purpose of the chapter.....	174
The Christian healer.....	174
The Christian healer's requirements.....	177
The balanced emphasis.....	195
Summary of the chapter.....	201
VII. SUMMARY, CONCLUSIONS, LIMITATIONS.....	203
Summary.....	203
Conclusions.....	206
Limitations.....	208
BIBLIOGRAPHY.....	209
ABSTRACT.....	227
AUTOBIOGRAPHY.....	233



CHART

PAGE

Chart showing the Organization of the Church School

19





## CHAPTER I

### I. THE PROBLEM

Religious Educators have said that present-day Religious Education bears re-thinking and re-stating.<sup>1</sup>

How shall this be done? What standard shall be used against which to accomplish this revision, so that the final outcome may bring stability and progress to those people who come under the influence of Religious Education?

In a Christian country, such as the United States of America, where the predominant religion is Christianity, and where most of the religion in Religious Education is Christian -- the supreme standard and symbol of perfection is presumably Jesus Christ himself.

What then should prevent the Christian Church in America from taking Jesus as the standard against which to revise the Religious Education practices currently in use? Nothing need prevent it if Jesus' methods of teaching indicate that they are necessary as well as workable today, and if Jesus' methods of teaching balance the apprehended deficit in the prevailing system of Religious Education.

#### A. STATEMENT OF THE PROBLEM

It is the purpose of this dissertation to survey the prevailing system of Religious Education; to discover precisely

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<sup>1</sup> W. C. Bower in Christ and Christian Education; G. A. Coe, What is Christian Education? Robert J. Taylor, in conversation with the writer.



what were Jesus' methods of teaching, and how much they are being used today; and finally to ascertain the fuller uses of Jesus' methods of teaching in the local Church of the present-day.

#### B. IMPORTANCE OF THE STUDY

People interested in the matter of Religious Education, have given much time and thought to the attempt to make Religious Education a way out of the world's troubles. The accumulated wisdom of the ages, research, theoretical and practical experimentation have gone into the building up of Religious Education as it is today. Yet, in a study of the situation, the 1940 White House Conference on Children in a Democracy reported that "despite the various efforts made by church groups to educate children in religion, the religious needs of many children are imperfectly met at the present time."<sup>2</sup> Four years later, J. Edgar Hoover, Director of the Federal Bureau of Investigation, coming to a similar conclusion from his own study of the facts, said: "There is a clear indication of adult failure to impress on the minds of youth, those principles of faith, morality and personal conduct which have stood the test of centuries."<sup>3</sup> One year later, Professor Paul E. Johnson, commenting on the book Studies in Deceit, said much the same thing as the white House Conference and Mr. Hoover: "The net outcome of such studies

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<sup>2</sup> Quoted by Mary Dabney Davis, Weekday Classes in Religious Education, p. 1.

<sup>3</sup> Quoted by H. E. Fosdick, A Great Time to Be Alive, p. 65.



is to startle us awake to the need for . . . better methods in character and religious education."<sup>4</sup>

In spite of what has been accomplished in the field of Religious Education, today it seems to stand, according to these three witnesses at least, as an imperfect system and in need of betterment. This study will attempt to ascertain the fuller uses of Jesus' methods of teaching in the local Church of the present-day, in an effort to make the above criticisms progressively unjustified in the future.

## II. SOURCES OF DATA

Sources of data have, in the main, been the following:

(1) Study of selected writings by authoritative writers in the fields of Religious Education, general education, homiletics, worship, pastoral work, psychology, psychotherapy, religion and health. For guidance on certain gospel verses, help was received from Bible commentaries, from Weymouth, Moffatt, and the Revised Standard Version, but mostly from the comments of authorities in the field of Religious Education. For uniformity of footnotes the King James version of the Bible was used.

(2) Experimentation with some of Jesus' methods of teaching -- both in parish work in New Hampshire and in Pennsylvania, and for six weeks at the Massachusetts General Hospital, Boston. At the Hospital, in the summer of 1945,

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<sup>4</sup> P. E. Johnson, Psychology of Religion, p. 211.





the writer had the opportunity, under guidance, of experimenting with Jesus' methods of teaching as they relate to mental-physical ills.

### III. DEFINITIONS OF TERMS USED

Seven terms, frequently used in the study, are here defined. The reason for selecting these particular terms is that they constitute matrices from which proceed important factors in the study. Although for academic convenience these terms are treated separately in the study, in practice they are inextricably bound to each other.

(1) Method. A way which helps a learner to grasp knowledge for the purpose of having that knowledge become a controlling factor in his experience.

(2) Teaching. Teaching consists in all the activities in which a teacher engages in order to help the learner to produce certain results.

(3) Guidance. Guidance is the sharing process which takes place between teacher and learner. This sharing can take place in matters of knowing, feeling, willing. In this study, guidance is taken more particularly to mean the sharing process as it pertains to the mind.

(4) Religious Education. Religious Education is a growing, systematized effort to discover the laws whereby individuals and groups grow religiously, and guide them according to those laws.





(5) Learning. Learning is a series of responses which a person makes to his environment, by which he assimilates and appropriates for his own life all of the knowledges, attitudes and skills which he has achieved by way of the teaching-learning process.

(6) Preaching. Preaching is a way in which persons are helped in discovering truth, in order that the result may be a creative nurturing of his Christian purposes.

(7) Leadership. Leadership is that guidance which a mature person shares with others, in order that all may cooperate in the attainment of desirable goals.

#### IV. ORGANIZATION OF THE REMAINDER OF THE DISSERTATION

In the following chapters this study surveys, first, Religious Education as it is practised in the local Church. The Protestant Church is given the main consideration, although, for purposes of contrast, the Roman Catholic Church is also mentioned. Further, the limitations of the prevailing system of Religious Education are described.

Secondly, the study proceeds to an analytical consideration of Jesus' methods of teaching.

Third, the study concludes by ascertaining the fuller uses of Jesus' methods of teaching in the present-day: (i) In the Church School, (ii) in the sermon and the worship service, (iii) in mental-physical healing.



## CHAPTER II

### I. PURPOSE OF THE CHAPTER

It is the purpose of this chapter briefly to review Religious Education in the United States of America since 1900. Beginning with a statement of the accepted objectives of Religious Education, the chapter goes on to describe the various organizations and methods of Religious Education which have been most widely used: namely, the Church School -- this embraces the Sunday School, Vacation Church School, and Week-day Religious Instruction; Parochial Schools; Colleges and Universities. Then certain limitations in the prevailing system of Religious Education are shown; and, what appears to be a basic limitation, is underscored.

### II. THE PREVAILING SYSTEM OF RELIGIOUS EDUCATION

#### A. OBJECTIVES

In the field of Religious Education, nobody is quite sure of the nature of the objectives. The subject is vast, taking in so much of theology, education, philosophy, psychology, evolution and general life experiences, that it is a task to lay down general and specific objectives.

But, in order to progress, objectives were necessary. As Vieth says, "objectives are to education what the architectural drawing is to the builder."<sup>1</sup> Objectives are:

Statements of desired outcomes to be achieved through the process of education. Their function is

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<sup>1</sup> P. H. Vieth, Objectives in Religious Education, p. 19.



to set a mark in advance. They constitute the goal for which education exists -- the raison d'etre for its being.<sup>2</sup>

The definition will be limited to that held by the Protestant Christian Churches. The following, then, are the general and specific objectives which have been held more widely than any other formulation of accredited objectives. This list is from Vieth, and is identical with that of the International Council of Religious Education:

1. To foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to him.

(a) To guide growing persons in the discovery of God through his revelation of himself in nature, in the Bible, in Jesus Christ, and in human experience and achievement; a continuous enlargement of discovery through the learner's changing experience and ability to apprehend.

(b) To guide growing persons into the development of a growing faith in God based on an increasing experience of conviction of the reality and truth of his being, character and purpose.

(c) To guide growing persons to respond to the experience of faith in the character and purpose of God with such attitudes toward him as dependence, trust, obedience, gratitude, and submission to his will.

(d) To develop in growing persons the practice of communion with God through worship.

(e) To guide growing persons in finding God increasingly through service with and for men and an experience of harmony and fellowship with him through participation in his purpose.

(f) To assist growing persons increasingly to control personal and social conduct in the light of God's relation to the world, and faith in the validity of the eternal principles of right and justice on which right living is based.<sup>3</sup>

In his comment on this first and main objective of

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<sup>2</sup> Loc. cit.

<sup>3</sup> Ibid., pp. 90-91.





Religious Education, Luther Weigle says:

Education becomes religious when it is conscious of the presence, power, and love of God as the ultimate condition and supreme motive of human life, which includes and integrates all lesser values and motives whose proximate end is some form of human welfare.<sup>4</sup>

And William C. Bower, on this same objective, states that:

Religious education seeks to complete the educative process, beginning where secular education ends . . . It seeks to secure a religious adjustment of the child to his whole environment, including God.<sup>5</sup>

This objective has been placed first, since it was felt that a God-consciousness was almost an imperative in the lives of growing persons. The scriptural basis of this "Faith" or "I Believe" objective is Matthew 5:8 -- "Blessed are the pure in heart, for they shall see God." Other authorities in the field who stress this as the first objective are: Emme and Stevick<sup>6</sup>, Soares<sup>7</sup>, and the Episcopal Council.

2. To lead growing persons into an understanding and appreciation of the personality, life, and teaching of Jesus Christ.<sup>8</sup>

(a) To lead growing persons to discover in Jesus Christ the highest moral and religious ideal.

(b) To guide growing persons to a discovery of Jesus Christ as the true revelation of God.

(c) To assist growing persons to discover in Jesus one in and through whom fullness of life is found, and who challenges loyalty to his personality and work.

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<sup>4</sup> Ibid., p. 98.

<sup>5</sup> Ibid., p. 99.

<sup>6</sup> Emme and Stevick, Principles of Religious Education, p. 74.

<sup>7</sup> Theodore Soares, Religious Education, p. XVII.

<sup>8</sup> Paul H. Vieth, op. cit., p. 82.





About this second objective Bower has stated that the most creative activity is

the conscious, purposive, and sustained endeavor to relate character and religion to life by understanding experience in terms of the ideals and purposes of Jesus, and by bringing the crucial and typical experiences which persons face and by which they realize themselves under his control.<sup>9</sup>

Careful emphasis has been placed on this objective because the name of Christ has been used to particularize this system of Religious Education as Christian. Christ is its center.

In practice teachers have attempted to draw distinctions between facts and opinions concerning Christ. In this way pupils have been allowed to exercise their freedom of thought, judgment and speech. Each pupil has been allowed to understand Christ in present-day life and conduct, and each in his own way.

The scriptural basis of this objective of Christ-consciousness is taken from Matthew 5:10 -- "Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of Heaven." Other authorities stressing this objective are: the Jerusalem Council, and the Episcopal Council.

3. To foster in growing persons a progressive and continuous development of Christlike character.<sup>10</sup>

(a) To promote continuous growth.

(b) To lead growing persons to an understanding of the nature and meaning of sin, and to an experience of re-education and recovery from sin.

(c) To guide growing persons in the achievement of

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<sup>9</sup> Ibid., p. 136.

<sup>10</sup> Loc. cit.



personal religious experience.

(d) To lead growing persons to the discovery and use of the spiritual techniques through which may be realized the highest religious adjustment.

(e) To develop in growing persons an increasing ability of self-direction and self-control in moral and religious situations.

(f) To lead growing persons into the actual experience of Christian living.

(g) To guide growing persons in the achievement of an articulate expression of a developing personal faith.

(h) To guide growing persons into creative living and a forward-looking faith.

(i) To guide growing persons to self-realization through choice of and service in vocations, on the basis of Christian principles.

(j) To develop in growing persons the ability and disposition to take responsibility for leadership in Christian service.

(k) To cultivate in growing persons the ability and disposition to follow the guidance of spiritual leaders.

This objective has been generally considered the real test of the teacher's work. Subject matter, varied curricula, discipline and training were all to be desired. But in the last analysis the teacher in Religious Education has not been judged by these things, but only by what he has helped his pupils to become.<sup>11</sup>

Based on Matthew 5:6 -- "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" -- this objective has received the approval of Emme and Stevick,<sup>12</sup> Soares,<sup>13</sup> the Jerusalem Council, and the Episcopal Council.

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<sup>11</sup> Ibid., p. 143.

<sup>12</sup> E. E. Emme and P. R. Stevick, op. cit., p. 74.

<sup>13</sup> T. Soares, op. cit., p. XVII.





4. To develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order embodying the ideal of the fatherhood of God and the brotherhood of man.<sup>14</sup>

(a) To lead growing persons to reverence and respect the personalities of other human beings.

(b) To guide growing persons in the interpretation of life in the social order in terms of religious ideals.

(c) To develop in growing persons the ability and disposition to participate in the life of society under Christian ideals.

(d) To guide growing persons to whole-hearted participation in bringing about constructive advancement toward the ideal of the fatherhood of God and the brotherhood of man.

(e) To develop in growing persons that large-group consciousness which includes in its scope the entire human family.

Based on Matthew 5:3 -- "Blessed are the poor in spirit for theirs is the kingdom of heaven", this objective has been approved by many authorities in the field. In addition to Vieth and the International Council, from whom the above quotations have been taken, there are Emme and Stevick,<sup>15</sup> Soares,<sup>16</sup> the Jerusalem Council, and the Episcopal Council.

5. To lead growing persons to build a life philosophy on the basis of a Christian interpretation of life and the universe.<sup>17</sup>

(a) To guide growing persons in the interpretation of the universe in the light of their faith in the power and purpose of God.

(b) To lead growing persons to the achievement of a faith in the validity and ultimate conservation of life's highest values.

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<sup>14</sup> P. H. Vieth, op. cit., pp. 85-86.

<sup>15</sup> E. E. Emme and P. R. Stevick, op. cit., p. 74.

<sup>16</sup> T. Soares, op. cit., p. XVII.

<sup>17</sup> P. H. Vieth, op. cit., pp. 86-87.



(c) To guide growing persons in the discovery and adoption of a Christian interpretation of the problem of continuity of personality in life after the death of the physical body.

This "Truth-Consciousness" objective has as its scriptural basis Matthew 5:4 -- "Blessed are they that mourn for they shall be comforted." This objective has had the approval of Emme and Stevick,<sup>18</sup> and the Episcopal Council.

6. Christian education seeks to develop in growing persons an appreciation of the meaning and importance of the Christian family, and the ability and disposition to participate in and contribute constructively to the life of this primary social group.<sup>19</sup>

This recent addition to the list of objectives was included for the first time in 1944.

7. To develop in growing persons the ability and disposition to participate in the organized society of Christians -- the church.<sup>20</sup>

(a) To guide growing persons into intelligent, active, and efficient membership in the Christian Church.

(b) To guide growing persons into whole-hearted participation in constructive Christian service in and through the channels of the church.

(c) To develop in growing persons the ability and disposition to make a constructive contribution to the progressive realization of a church which expresses more and more perfectly the Christian concept of the will and purpose of God for the world.

It was believed that persons could take an active part in Church work by lifting the level of Christian life to the level of intelligence; in understanding the Church's

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<sup>18</sup> E. E. Emme and P. R. Stevick, op. cit., p. 74.

<sup>19</sup> Outline of the Organization and Program of the Church School, The General Board of Education of the Methodist Church, p. 31.

<sup>20</sup> P. H. Vieth, op. cit., p. 87.





convictions; in the application of Christian principles to everyday problems, such as the promotion of community righteousness, the alleviation of suffering, and missionary endeavor; in the creation of true, effective public opinion; in the financial support of the church.

8. To effect in growing persons the assimilation of the best religious experience of the race, as effective guidance to present experience.<sup>21</sup>

(a) To lead growing persons to a knowledge and an appreciation of the Bible.

(b) To lead growing persons to a familiarity with the best Christian thought as a stimulus and guide toward a developing faith.

(c) To lead growing persons into a sympathetic appreciation of the best thought and ideas in other faiths.

(d) To lead growing persons to an acquaintance with and appreciation of religious culture as recorded in the fine arts.

So that short-sighted judgments might be avoided, this objective was formulated. It was supposed that applying the wisdom of the ages to current personal problems would be one way of trying to prevent superficial solutions to these problems.

Based on Matthew 5:9 -- "Blessed are the peacemakers for they shall be called the children of God" -- this objective has also been stressed by the Jerusalem Council, and the Episcopal Council.

In summing up, these eight objectives of Religious Education which have been formulated by Dr. Vieth, have been

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<sup>21</sup> Ibid., p. 88.



widely accepted by authorities in this field. These objectives, because of their comprehensiveness, have been used by the majority of workers in the field as standards by which to measure current Religious Education practices. However, it would appear, from the recent addition to the list of objectives, that the leaders in Religious Education are aware of the changing times, and are seeking to keep their standards as high as possible.

## B. ORGANIZATIONS AND METHODS

Objectives necessitate practices. In Religious Education, because of the comprehensiveness of the already noted objectives, the practices have been correspondingly wide in scope.

Religious Educators have tried to put their objectives into practice through the functioning of many organizations, and by the use of a great many more methods. Organizations and methods have multiplied, therefore this study does not go further back than fifty years in a brief historical survey of the main organizations and methods. The span of fifty years is chosen because it was approximately at the turn of the century that the new emphasis in this field began to be evident, and because this dissertation is more concerned with the "present-day".

Even though this half-century is a comparatively short time, it has been time enough for the appearance of a definite transition from the old practices, (or those prevalent up until about 1930) to a period during which new practices have





been in effect, (since about 1930). This transition is revealed in the following general outline of the old and new approaches to Religious Education.

### The Old

To change character the teacher fills the pupil's mind with knowledge.

Bible knowledge will make people good.

It is the pupil's business to listen and try to remember what he is told. The pupil is considered as knowing little, the teacher much. The teacher decides what should be taught and often teaches what he likes to teach.

Interest of the pupil is maintained by threatened punishment and promised prizes and rewards.

Memory work is given for the "training of the mind" and to "store up" desirable knowledge for future use. It is not essential that it fit the present understanding or situation.

### The New

Character is changed by establishing purposes, setting ideals, making choices, and going through experiences which allow the pupil to practice what the teacher wants him to become.

The Bible is the greatest record of man's religious experience. It is a guide to action and an aid to right living. But knowing it does not alone assure good conduct.

It is the pupil's business to search, discover, and evaluate (with the teacher's help). The teacher and pupil are both considered as having some knowledge and experience. The teacher seeks to discover the felt and unfelt needs of the pupil and to guide him through those experiences which will help him meet his needs.

Interest of the pupil is maintained by leading him to want the information or experience offered and because he enjoys the method of learning that is employed. In other words, the teacher seeks to make learning interesting in itself.

Memory work is given because there is a use for it now or in the future. It is selected to fit the pupil's understanding, and is related to other studies or activities which he is carrying on.





Methods used are telling, reading, writing, memorizing, reciting, questioning, and answering.

Methods used include telling, reading, writing, memorizing, reporting, constructing, evaluating, discussing, sharing, creating, interviewing, and any other method which helps the pupil to learn.

Lesson materials for church-school purposes are organized for each single session and are not necessarily related to the preceding or succeeding sessions.

Lesson materials are organized in groups of sessions or in "units" of sufficient length to complete the experience. Each session in the unit has a relationship to all the others in the series.<sup>22</sup>

This transition from old to new in Religious Education was helped when the Church began to take its teaching office<sup>23</sup> more seriously. With a new awareness of its responsibility, it launched into the twentieth century determined to use every means by which religion could be taught.

Just about this same time there arose the other study -- psychology -- which was rapidly seized by forward-looking Religious Educators. Then, as the findings of psychology were related to Religious Education, this "scientific movement" began to influence the teaching of religion. Lesson materials, organization, architecture, worship -- all were influenced and saw transitions.<sup>24</sup> But, whatever happened in the field, whatever changes took place, Religious Education devoted itself to a diligent use of Teaching Methods.

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<sup>22</sup> F. A. Lindhorst, The Minister Teaches Religion, pp. 15-19.

<sup>23</sup> T. P. Ferris, Religion and Education, edited by W. L. Sperry, pp. 97-114.

<sup>24</sup> F. H. Willkens, A History of Protestant Adult Religious Education, 1900-1938, (General Conclusions).



This emphasis on Teaching is increasingly noticed as the following main Organizations and their Methods of Teaching are described.

(1) THE CHURCH SCHOOL ORGANIZATION. The heart of the Church's educational program has been the Church School. This is a wide term which has taken in the Sunday School, the Daily Vacation Church School, the Weekday Church School, the Church Parent-Teachers-Association, Leadership Classes and schools, and several other miscellaneous group activities.

Three of these groups within the Church School will now be studied individually, in the following order: the Sunday School, the Daily Vacation Church School, the Weekday Church School.

(a) The Sunday School has had certain factors determining the type of organization to be used. These factors include: building and equipment, number of pupils (the average Sunday School in American Protestantism numbers 100), enrollment and other specifically local objectives set up by the local Church Board of Education, and distance to the School. The typical Sunday School is now said to have the following groupings: cradle roll (age: 0-3), beginners (4-5), primary (6-8), junior (9-11), intermediate (12-14), senior (15-17), young people (18-24), adults (25---). Each department has continued to become a field for specialists. An example of what has been considered amongst the finest of organizations in Sunday School work, is that which is in





operation at the Second Church in Newton, Massachusetts. (See diagram on following page.)

The movement to bring even more orderliness and continuous development into the Sunday School is quite recent. After Walter Scott Athearn led "The Indiana Survey of Religious Education" in the early '20's, and reported some poor conditions in the Protestant Sunday Schools of the country,<sup>25</sup> Church schoolmen in particular, and Religious Educators in general, set about to rectify matters, attempting to learn from all the weaknesses which the Indiana report demonstrated.

The improvements made were probably slight, as the Yale report showed. This well conducted research, which was carried out by Yale University, was published in 1932. Saying that 746 church schools were surveyed, J. Paul Williams summarizes that report as follows:

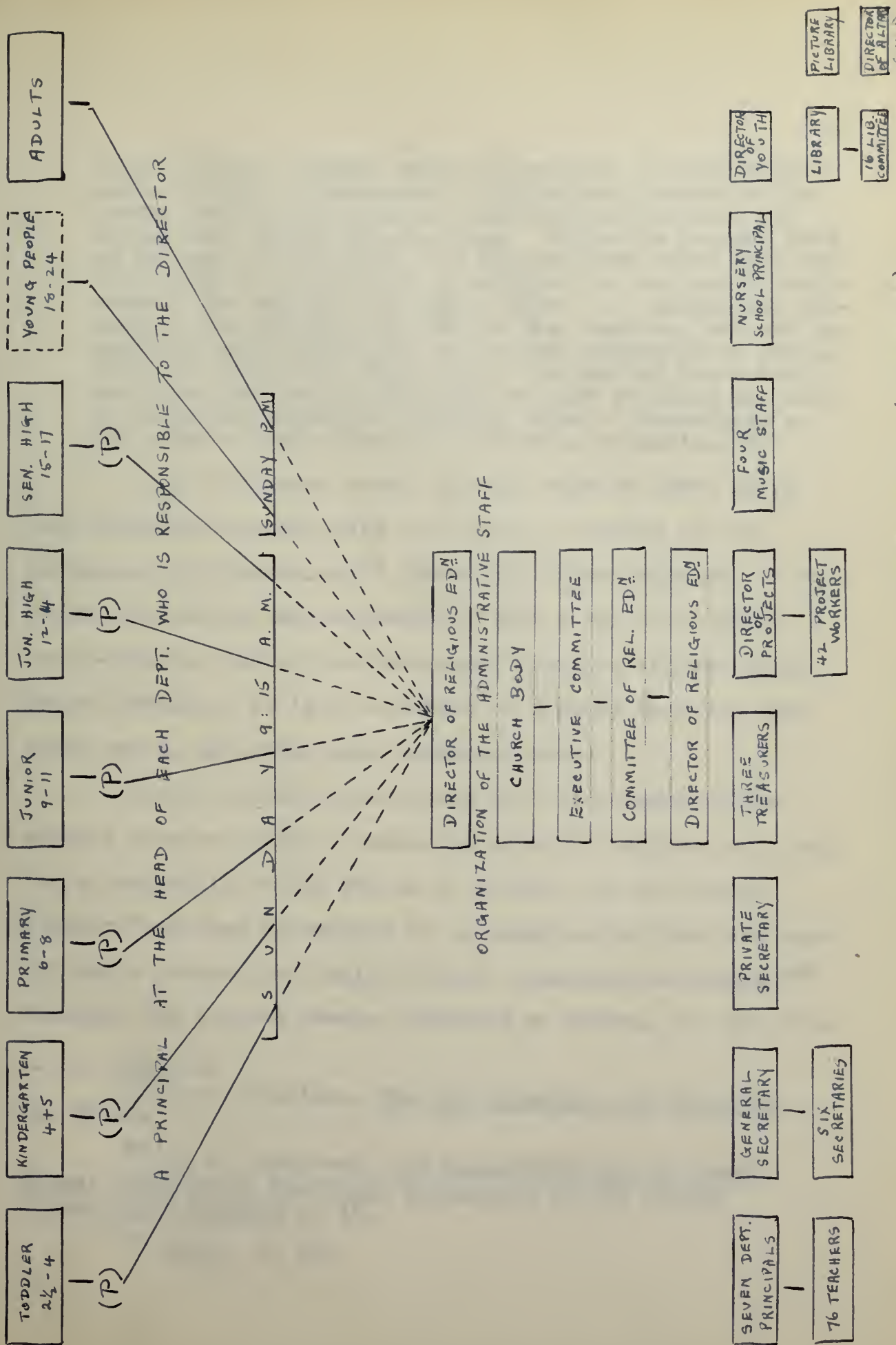
These schools had a combined enrollment of about 158,000 pupils, and were scattered all over the United States, in communities of various sizes and economic levels. They represented twenty-eight denominations. The educational conditions which prevail in these schools are doubtless superior to the average of the country, for these schools are all in churches which have a pastor who is a graduate of a theological seminary. Sixty-one percent of these churches spend nothing on their educational work, and but 13 percent spend as much as \$1.50 per year per pupil. The school sessions are generally an hour in length; the opening exercises vary from none at all to forty-five minutes in length, with a median of seventeen minutes. However, 41 percent of the schools report that but thirty minutes are devoted to class work. The attendance averages about 70 percent of the school enrollments. (The

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<sup>25</sup> W. S. Athearn, and others, The Indiana Survey of Religious Education.







ORGANIZATION OF THE CHURCH SCHOOL (See page: 18)  
SECOND CHURCH, NEWTON, MASSACHUSETTS



public schools average about 86 percent of their enrollments in daily attendance.) Sixty-eight percent of the Sunday Schools reported no departmental divisions for pupils over twelve years of age. Sixty-one percent have no library of any kind; half of them have fewer than six classrooms or club-rooms in addition to the church auditorium. The records are poorly kept . . . . Ninety-two percent of the schools pay none of the teachers, who are for the most part untrained; few college graduates or public-school teachers are among them. In half of the schools not more than two of the teachers have attended any kind of religious education training school. Two-thirds of the schools own no books on religious education.<sup>26</sup>

In a still more recent survey, made in 1937, Harry Paul Henderson secured data for his M. A. Thesis at the University of Pittsburgh.<sup>27</sup> Rural and Urban Churches, in and around Pittsburgh were selected in such a way as to get a cross-section view of the Protestant Church's typical Church School Teacher. It is of interest to compare what the Yale study had to say, with what Henderson says.

Where the Yale report says that 61 percent of the schools have no library, Henderson shows by implication, that the situation is not as bad as it sounds; for the typical teacher "has read an average of 14 books during the past year and has a personal or family library averaging 244 books."<sup>28</sup> Besides, the typical teacher "devotes an average of over five

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<sup>26</sup> J. P. Williams, The New Education and Religion, pp. 59-60.

<sup>27</sup> H. P. Henderson, The Qualifications of Church School Teachers in Chartiers Presbytery of the United Presbyterian Church, p. 40.

<sup>28</sup> Ibid., p. 40.





hours a week to religious reading or study"<sup>29</sup> and reads at least three magazines of a denominational and interdenominational nature.

Where Yale reports little or no educational background of Church School teachers, Henderson declares that the typical teacher has enough normal school or college work "to have received a public school teacher's certificate", and "has likely taught in the fourth or fifth grade of the public school for six years."<sup>30</sup>

And where Yale says that the religious training of these teachers is wanting terribly, Henderson reports that the typical Church School teacher "has taken a course in Bible History and Bible Literature in some institution of higher learning", that this teacher is careful in the preparation of her lessons, spending about two hours on them -- either on Saturday evening or Sunday morning, or both.<sup>31</sup> Henderson found, too, that about one-half of the teachers write out their preparation of the lesson, using, in addition to the Bible and the regularly used quarterly, other lesson helps as well.

Other pertinent findings are that the typical Church School teacher has had no visits, of a helpful supervisory

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<sup>29</sup> Loc. cit.

<sup>30</sup> Loc. cit.

<sup>31</sup> Loc. cit.





nature, to her class during the year. That is, she has been left absolutely on her own, to do or teach whatever she pleases, without any thought of standards, measurements, examinations. Her only measure of success is the "interest manifest in the class, and also by a high percentage of regular attendance."<sup>32</sup>

Finally, it was found that "the majority of Church School pupils attend the church services."<sup>33</sup> This is presumably where such pupils are afforded natural opportunities to attend the services -- such as participation in the youth choir, or staying only until the children's sermon is over.

From these reports it will be seen that workers in the Sunday School are attempting to better the School. Workers are increasingly bringing to the School the best insights gained from advancing knowledge.

(b) The Daily Vacation Church School. The Vacation Church School originated in a spasmodic attempt now known as the Montreal project (1877). This project was started in order that otherwise wasted vacation time might be profitably used for the benefit of children. Church School authorities outlined a program similar to the type of program used at the Sunday sessions. There were hymns, songs, scripture reading, stories, Bible memory work. But this was not enough during vacation time, when there were so many less mentally taxing,

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<sup>32</sup> Loc. cit.

<sup>33</sup> Loc. cit.



more pleasurable pastimes in which the children could indulge. Changes came quickly with the addition of calisthenics, manual work, patriotic exercises, military drill.

In 1898, the Hauz-Jones project served as a stepping stone to the Elk Mound, Wisconsin, project in 1905. Here H. R. Vaughn, a Congregational minister, believed in Religious Education through more or less "formal training": Bible stories told, memorized and re-told. There were also missionary work, Christian biography, note-book work and worship.

These three unofficial attempts gave way in 1907 to proper organization, when the National Vacation Bible School Committee was set up. In 1911 the Daily Vacation Bible School Association was organized, to become, in 1917, the International Association of Daily Bible Schools. Affiliation with the International Council of Religious Education came in 1923. The two groups merged in 1926.<sup>34</sup>

Few over-all statistics are yet available concerning Vacation Church Schools. But W. Dyer Blair, author of The New Vacation Church School asserts that,

while in 1920 there were three-quarters of a million in ten thousand Protestant vacation schools, today there are two million children in twenty-five thousand schools.... forty thousand paid teachers and sixty thousand volunteer teachers are conducting the schools.<sup>35</sup>

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<sup>34</sup> Class Notes from Professor Earl Marlatt, Boston University School of Theology.

<sup>35</sup> J. P. Williams, op. cit., p. 58.





The typical Vacation Church School is held during the summer vacation, for anywhere from two to six weeks, Monday through Friday, two hours a day. Sunday School or Public School class groupings are maintained, each class taking some definite theme for its study. Denominational and Interdenominational material is used freely. Daily freewill offerings are collected, and a gift is sent to some worthy cause -- such as Missions or the American Bible Society.

In small towns it has been usual for several Protestant Churches to pool their teachers, funds, pupils, publicity, and other resources in a united effort, because only a small percentage of children who attended Sunday School could be persuaded to enroll in the Daily Vacation Bible School. This cooperation has been all to the good, for obvious reasons, not the least of which is a strengthening of the bonds of fellowship across sectarian lines.

(c) The Weekday Church School is one of the officially accepted functions of the Church School. In practice it has had behind it the weight of the whole Church, and of the Church as a whole -- that is, of Protestants, Catholics, and Jews.

Weekday Religious Instruction, as it is understood today, has come through a hundred years' war in nearly all of the United States of America. Nor is the conflict over. Results still appear to be indecisive. Sometimes there are reports which tell of gains, such as the district court decision





the now famous Champaign, Illinois case,<sup>36</sup> the firm foothold established at San Diego, California,<sup>37</sup> and advances in New York City.<sup>38</sup> Yet there are other reports, such as the apparently inconclusive Supreme Court decision,<sup>39</sup> which do not look good for the cause of Weekday Religious Instruction.

The trouble on this issue started early in the 19th century. About 1800, the Church dominated the Schools of America, not only by making the objectives of education purely religious; but also by formulating the entire School curriculum, and by the selection of teaching methods. This domination was duly recognized as lawful by the State, and everyone else concerned. All parties were satisfied. As J. P. Williams points out:

The idea of taking religion out of education or of having a system of secular public schools would have seemed very strange indeed to the American citizen of 1815.<sup>40</sup>

However, this Church-State relationship did not last long. People from Europe and the British Isles started their

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<sup>36</sup> E. L. Shaver, "Weekday Religious Education in Champaign Declared Legal," Zion's Herald, February, 1946.

<sup>37</sup> "Religious Education Growing in San Diego," The Protestant Voice, November 8, 1946.

<sup>38</sup> Benjamin Fine, "Religion and the Public Schools," Religious Digest, January, 1945, pp. 79-82.

<sup>39</sup> In March, 1948, the Supreme Court of the United States declared, by an 8 to 1 vote, that Religious Instruction was illegal in the Champaign, Illinois Public Schools.

<sup>40</sup> J. P. Williams, op. cit., p. 36.



great migration movement, America bound. Bringing with them a variety of differing opinions, and especially dissimilar religious backgrounds, these multitudes soon made their impact felt in the land of their choice. They preserved their old world segregations, which naturally gave birth to a multiplicity of sects in America.

Massachusetts, for instance, had no more than eight denominations in 1800. Seven of them were Protestant, with the Catholics in a meager minority. By 1858 the number of denominations was 17, and by 1936 the number was 57. In each case it was the Protestant Church which submitted to fragmentation; losing ground in so doing, to the steady advance of united Roman Catholicism. In each case, too, there entered into the religious scene in America for the first time, an appreciable number of godless "unclassified" cults.

Alongside of this mushrooming sectarianism, there was, as has been indicated, a phenomenal increase in the Catholic population. From 1830 till 1930, the number of Catholics increased from 318,000 to over twenty million.<sup>41</sup> In turn, this fact led to serious anti-catholic prejudice. Another factor which helped to set the stage for the coming showdown for control of the Public Schools, was the growing popularity of the idea of America being governed by the people, for the people. People believed that in order to achieve a system of government controlled by the common man,

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<sup>41</sup> Ibid., p. 41





the common man must have education to fit him for such a responsibility. And if everybody were to receive an education, a better type and a more universal type of education would have to be found. Williams describes the beginning of the conflict in this way:

This increased understanding of the importance of education in a democracy resulted in the establishment of many schools. The increased interest in religion made the populace alert to the kind of religious teaching which was taking place in these schools. The increased sectarianism made the sects very suspicious of each other. These attitudes made religious teaching in publicly supported schools very difficult.<sup>42</sup>

The issue was finally taken to the supreme lawmakers of the land, who decided to rid public education of the teaching of religion. Slowly, State by State, provisions were legalized whereby the Public Schools were completely secularized. By the time the first World War came, the schools of America had passed over from the Church to State control. That is, from being schools which were religious to schools which quickly became secular under the domination of the politician.<sup>43</sup>

Seeing that it was put on the defensive, the Church determined to fight back with more than just improved Sunday Schools, new Vacation Bible Schools, and other activities obviously divorced from the weekday. After all, these Church

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<sup>42</sup> Ibid., p. 43.

<sup>43</sup> Alexander Meiklejohn, Religion and Education, edited by W. L. Sperry, pp. 6-7.





School efforts took up only a disproportionately small part of children's time; while the Public School consumed, for the purposes of a secular education, many of the child's waking weekday hours. Besides, Church School activities were found to be missing far too many children and youth. Plainly, something had to be done. Some way would have to be found whereby the children of America, particularly Protestants, could be taught religion during the weekday.

A Protestant Churchman, William Wirt, came up with the most feasible plan. Wirt, Superintendent of Public Schools, in Gary, Indiana, was impressed with the need for more religion in the lives of the Public School population. Accordingly, he offered to release pupils from the schools so that they might go to their Churches for religious instruction. This was in 1913. In the school year of 1914-1915 the first experiment was tried in the Gary Schools, with 619 pupils enrolled. The experiment was an immediate success. Instruction was denominational at this stage. Public School pupils, when released from school, went to their own Churches for the kind of instruction which they ordinarily received at the Sunday School session of the Church School. Additions were made to the curriculum, in the way of projects in character training. As it was discovered that a wider range of material was necessary than that which was taught at Sunday School, further additions and adaptations were made.

Helen Wright took the next step in the development of



this scheme, when, in her Toledo Plan, she broadened her objectives and methods to make them interdenominational in character.

A third step was taken by Walter Scott Athearn in his Malden, Massachusetts, Plan. It was interdenominational as well as independent of the Public Schools.

By 1925, twenty-four States were operating on the "released time" system, with an enrollment of 40,000 pupils. By 1935, 250,000 pupils were being reached in thirty States.<sup>44</sup>

In 1940 an exhaustive survey<sup>45</sup> was conducted by the United States Office of Education.

Inquiries were sent to all of the school systems in this group (3,164) -- that is, towns and cities of 2,500 population and more -- and 70 percent (2,211) replied. The replies from 1,732 of the town and city school systems (78 percent) reported that pupils had never been released or dismissed for regular attendance at religious education classes; 282 (13 percent) located in 38 States reported that pupils are released to attend weekday classes; 91 (4 percent) stated that the program of releasing pupils had been discontinued and 116 (5 percent) reported that plans are under way to initiate the program.<sup>46</sup>

In the same survey, another inquiry was sent to schools in communities with less than a population of 2,511.

Replies to this inquiry were received from 1,510 (43 percent) of the county superintendents and 270 of them supplied the addresses of 592 local school principals, to whom the inquiry forms were sent. All but 69 of these returned the inquiry form with 285 of the 592, stating

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<sup>44</sup> E. L. Shaver, Religious Education, January-February, 1946, p. 7.

<sup>45</sup> M. D. Davis, Weekday Classes in Religious Education, Bulletin No. 3, 1941.

<sup>46</sup> Ibid., p. 15.





that the schools do not release pupils for the weekday classes. This resulted in a total of 1,341 counties in which public-school pupils have never been released and 169 counties in which some schools now release pupils, have released them at some past time, or plan to release them at some future time for attendance at religious education classes.<sup>47</sup>

The total results were as follows: of the 727 school systems

The 488 schools releasing pupils are located in 38 States . . . the 113 schools that have discontinued the program are in 28 States . . . and the 126 schools where plans to release pupils are under way are located in 32 States.<sup>48</sup>

At the present time Weekday Religious Education is operating in 1500 communities, in forty-six of the forty-eight States, with an enrollment of a million and a half pupils.<sup>49</sup> And, here, Shaver believes, "is a significant enterprise which has passed from the stage of infancy to adolescence."<sup>50</sup> This "new kind of church school," Shaver points out, has certain distinguishing features:

It meets during the week at a time when the child is giving his major attention to study, thus relating religion to his general learning program. Because the public school co-operates by sharing time with the churches, the churches generally have adopted high standards for these schools -- a teacher as well trained to teach religion as public-school teachers are for their work; adequate housing and equipment; a well-organized curriculum; an expenditure per pupil proportionate to that for the public school; a representative, well-organized and functioning board of weekday religious education.<sup>51</sup>

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<sup>47</sup> Ibid., p. 15.

<sup>48</sup> Ibid., p. 17.

<sup>49</sup> E. L. Shaver, The Church School, June 1946, p. 9.

<sup>50</sup> J. P. Williams, op. cit., p. 64.

<sup>51</sup> E. L. Shaver, op. cit., p. 9.



In summing up, Religion was at first in the Public Schools, then out, then in again on a part time basis in some schools.

The champions of Weekday Religious Instruction have maintained that the system does not violate the principle of the separation of Church and State, since no public funds are expended; that the plan is legal, or is made quite safe in some States by the passing of an "enabling act"; and that it relates religion directly with everyday life.<sup>52</sup>

However, there is the opposition party,<sup>53</sup> and the controversy continues. Meanwhile, as Payson Smith says, the American people continue to show a "Consistent determination to achieve two seemingly irreconcilable ends; one of them to keep sectarianism out of the Public Schools, and the other to keep religion in them."<sup>54</sup>

Up to this point the Church School Organization has been generally surveyed. The survey has covered the Sunday session of the Church School, the Daily Vacation Church School, and Weekday Church School. As it is impractical for this dissertation to treat all the phases of the Religious Education program of the local Church, a brief reference is now made to

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<sup>52</sup> E. L. Shaver, Remember the Weekday.

<sup>53</sup> C. H. Moehlman, "Can the Public Schools Teach Religion?", Church Management, June, 1944.

<sup>54</sup> Payson Smith, Religion and Education, W. L. Sperry, editor, p. 32.





the dominant methods used in the program.

(i) Worship. Individual and group worship has been encouraged in the Sunday, Weekday, and Vacation sessions of the Church School. In the matter of group worship, programs of worship usually have been provided for the various age groups; and training in worship has been given by instruction and by participation in pupil-planned worship services. Further, Church School members have been encouraged to attend Sunday and midweek preaching services -- because in those services worship has had a major part.

(ii) Fellowship. Outside of the fellowship gained from coming together in group worship, the local Church has provided for fellowship through recreational programs for all ages -- programs such as picnics, games, parties, folk dances, and so on.

(iii) Study. The provision for study and the enlargement of theoretical knowledge has been made by means of denominational and interdenominational Church School literature. Only since the new approach in Religious Education, as described by Lindhorst, has this "Study" changed from a formal imparting of knowledge to experience-centered activity. More than a mere mental acceptance, this "Study" has recently come to mean the bringing back of the ideals and purposes of Christ "into functional relation to the experience of growing persons

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<sup>55</sup> Outline of the Organization and Program of the Church School, pp. 4-7.





and of the Christian community."<sup>56</sup>

(iv) Evangelistic Activity. This phase has been a co-operative effort conducted by the Church School members and the pastor. Together they have stressed evangelism in the Church School, planned and carried out revivals, and trained leadership for this work. Missionary activity has been conducted along these same lines.

(v) Leadership Education. This phase of the work has been considered important for some time. The training of Leaders has been accomplished by training classes, through correspondence courses offered by Seminaries and Bible Schools, and through Summer Schools and Institutes.

(vi) Cooperation. Church-Home cooperation has been provided by courses for parents, home-department programs, visits by Church School teachers to the homes of Church School members. Although much seems to have been done in this phase of the work, the results have been unsatisfactory. Nicholas Murray Butler has summed up the observations of authorities in the field, by saying:

It is because the family and the Church have not risen to their responsibilities during this past half-century, that religious instruction has so largely passed out of education and that religious knowledge is so largely lacking among the youth of yesterday and today.<sup>57</sup>

There has also been cooperation with the Church

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<sup>56</sup> J. C. Bower, Christ and Christian Education, pp. 36-37.

<sup>57</sup> Nicholas Murray Butler, "Faith and the Schools," Baptist Leader, April, 1941, p. 9.



College. This has ordinarily been achieved by encouraging the financial support of Church Colleges, keeping in touch with members of the local Church who are away at College, and by encouraging young people to attend Church Colleges.

These methods have been generally used in Protestant Church Schools. Local Church Schools have made adaptations to meet local needs.

Two more organizations included in Religious Education are now briefly surveyed: Parochial Schools, and Colleges and Universities.

(2) THE PAROCHIAL SCHOOL. The Parochial School is a school in which the curriculum and practices are strictly denominational. Of all religious denominations, the Roman Catholic Church has used this organization persistently, with increasing success in enrollment and expanding equipment. The Jews, in proportion, have recorded fair progress with their Parochial Schools. The Protestants, once thwarted in their Parochial School work, almost completely dropped the organization from their Religious Education program. In 1932, out of 120,000 American Protestant children attending elementary and secondary Parochial Schools; 70,000 were going to Lutheran sponsored schools; 12,000 to Episcopal sponsored schools; and 7,000 to schools affiliated with the Presbyterian Church.<sup>58</sup> Since then there have been minor additions to these

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<sup>58</sup> J. P. Williams, op. cit., p. 57.





figures. With the Catholics it has been different. Their educational slogan of "every Catholic child in a Catholic school" has not been realized,

for about one-half of the Catholic elementary-school pupils and three-fourths of the secondary-school pupils are in the public schools. Nevertheless, the statistics of the growth of Catholic elementary and secondary schools are impressive. In 1840 there were about 200 such schools with about 20,000 students. In 1884, when the Third Plenary Council met in Baltimore, there were 4,000 schools with 640,000 students. In 1940 there were 10,049 schools with 2,396,305 students.<sup>59</sup>

(3) COLLEGES AND UNIVERSITIES. In higher education, the use of the Bible and the teaching of religion are much more in evidence than in the lower schools which have just been surveyed. In assemblies, convocations, courses in English and Philosophy, in departments of Student Counseling which serve as co-ordinating agencies for denominational clubs, in all are to be found a definite reflection of religious idealism. This is to be found not only in Church-related Colleges, but also in State Colleges and Universities.

It is perhaps popularly assumed that the public institutions of higher education give little or no recognition to the kinds of religious activity that are common to the colleges of the first and second groups. As a matter of fact this popular assumption is not a correct one.

A recent examination of the current catalogues of forty-eight of the publicly supported state colleges and universities reveals that in them are made available religious activities neither greatly dissimilar in kind nor less in number than they are in the "independent" colleges.<sup>60</sup>

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<sup>59</sup> Ibid., p. 73. (Italics not in original)

<sup>60</sup> Payson Smith, op. cit., p. 48.



Why is this so? Why is the teaching and the indirect presentation of religion permitted in higher education, and banned from the lower schools? It has been suggested that perhaps it is due, for one thing, to the fact that public funds for institutions of higher learning are not subject to the same limitations as they are when directed to the lower schools.<sup>61</sup> Or, perhaps, the maturity of college students causes parents and school authorities to feel more confident that religion cannot shake the foundations of the students' faith. Or, perhaps, "it is recognized that at this level of education there is no area whatever of human concern that can be kept outside the bounds of examination and study."<sup>62</sup> Or, it is due perhaps, as Fred G. Holloway answers the question, "Why Higher Education needs Religion", to the "tremendous expansion of nonsectarian education" and "the recognition of the inadequacy of any other type of education."<sup>63</sup>

In short, concerning the two Religious Education organizations outside of the Church School, religion is more apparent in American higher education than it is in the lower schools.

#### C. LIMITATIONS OF THE PREVAILING SYSTEM OF RELIGIOUS EDUCATION

Having broadly reviewed the field of Religious

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<sup>61</sup> Ibid., p. 49.

<sup>62</sup> Loc. cit.

<sup>63</sup> F. G. Holloway, Making the Gospel Effective, edited by W. K. Anderson, p. 116.





Education, since 1900, it is necessary in this study to ask the questions: "How successful have modern Religious Educators been in working out these various methods? Have objectives been satisfactorily achieved? If so, who are the authorities who say so? And if not, are there a sufficient number of authoritative witnesses to testify? And if the prevailing system of Religious Education has failed, why has it failed?"

As already recounted, a great many techniques and methods have been tried out in the field. And yet, many of the workers in the field believe, after research and reasoning and observation, that the high hopes which were held out for the Religious Education program a short generation ago, have not been realized.<sup>64</sup> As Edwin Lewis says: "This promise even the most ardent advocates of the program would admit has hardly been fulfilled."<sup>65</sup> Writing about the reaction of Methodists, but at the same time describing Protestants in general, Frederick Eiselen says:

I fear that even now, after twenty-five years of active interpretation and promotion of Christian education

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<sup>64</sup> "The difficulties attendant on actual achievement in religious education, as conducted by the local Church, were soon apparent -- and apparent to the extent of ringing down the curtain, in the early thirties, on the bright promises of religious education as conducted by the Church School trying to supplant the archaic Sunday School." Wesner Fallaw, The Modern Parent and the Teaching Church, p. 44.

<sup>65</sup> Edwin Lewis, The Faith We Declare, p. 136.

<sup>66</sup> Frederick Eiselen, Christian Education in Social Ideals and Practice, p. 5.





through a variety of boards, agencies, and individuals, there are still many loyal Methodists who look upon Christian or religious education with a considerable degree of suspicion, uncertainty, and hesitation.<sup>66</sup>

What is the matter? How has this failure been brought about? First, let the Church School be examined. If, as alleged, the Church School is the heart of the Church's educational program, then that heart appears to be not too strong today.<sup>67</sup> The Sunday session of the Church School, for instance, as Theodore Ferris points out:

is the butt of criticism of pupils, parents, teachers, and clergy. . . . generally speaking the Protestant Sunday School has been a failure. Pupils resist it even more than they do day-school, teachers shirk its responsibilities and disciplines, parents have little confidence in it, and the clergy are well aware of its inadequacy. In nine cases out of ten the equipment is poor, the teaching second-rate, insufficient, and the results negligible.<sup>68</sup>

Consequently the enrollment in Sunday Schools has steadily decreased. In a chart released by the United States Bureau of Census, the base years of 1916, 1926, and 1936 were used for studying the development of Sunday Schools. As compared with 1926, the enrollment figures slipped by 22,453 in 1936 -- 12.2 percent.<sup>69</sup> The year 1916 was the peak year. Since then, till 1936 and on to 1943 all the major Protestant denominations suffered losses averaging 13 or more percent.<sup>70</sup>

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<sup>67</sup> C. A. Hauser, Teaching Religion in the Public School, p. 26.

<sup>68</sup> T. P. Ferris, op. cit., pp. 106-107.

<sup>69</sup> Church Management, July 1943, p. 6.

<sup>70</sup> J. Q. Schisler, The Fifth Objective in the Crusade for Christ, p. 2.



And Fallaw adds:

It appears that some of the denominations with the most modern methods and curricula are among the bodies which show minor gain or definite loss in the number of pupils.<sup>71</sup>

What reasons are there for this loss? One source<sup>72</sup> says that too frequently the organization of the Sunday School has paralleled the work of the Church as a whole, when it should be an organic part of the whole. In this way either the Church or the Sunday School has lost in power and prestige. Another reason given by this same source, is that the Sunday School, in its character training projects, has sometimes duplicated the work of the Public School. And it appears that the Public School, big as it is, with the moral support of the citizenry behind it, having the pupils in its charge for a longer time, has its character training program heeded more than the same sort of program taught by the smaller, seemingly divorced-from-life-Church School. Another reason for this loss is that the Sunday School does not apply strict tests and measurements for the realization of its objectives. Another reason is that there are far too few trained workers. And even some of these have been poorly trained.<sup>73</sup> Other reasons, which are given are: ineffective leadership on the part of pastors, apparent lack of evangelistic fervor, devitalizing

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<sup>71</sup> Wesner Fallaw, op. cit., p. 46.

<sup>72</sup> Professor Earl Marlatt, Class notes in Educational Ministry.

<sup>73</sup> C. A. Hauser, op. cit., p. 131.





the Bible,<sup>74</sup> the brief time which Protestants give to Religious Instruction, namely, one-half hour a week out of the 112 waking hours when the Public School has the same children for thirty times as much time.<sup>75</sup>

Second, let Weekday Religious Instruction be examined. What can be said about this, the newest Church School project? Has it not shown itself to be adequate? Have phenomenal gains been registered in its comparatively short history? Is it destined to become the main hope of Religious Educators in the future?

Weekday Religious Instruction, as previously seen, has, coming at an opportune time in American history, won a place for itself. An increasing number of Public School systems have been working the program, with varying results. Many Religious Educators are enthused about its future. They are reasonably sure that its disadvantages can be removed.

Others do not agree. They believe that Weekday Religious Instruction, in using<sup>76</sup> the methods of modern secular education is jeopardizing itself,<sup>77</sup> for, in the words of Walter Scott Athearn, the modern Public School is "highly

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<sup>74</sup> W. C. Bower, op. cit., p. 81.

<sup>75</sup> J. M. Price, A Survey of Religious Education, p. 83.

<sup>76</sup> (a) W. S. Fleming, God in the Public Schools, p. 105.

(b) J. E. Stout, Organization and Administration of Religious Education, pp. 160, 171, 172.

<sup>77</sup> "Educational technology as a spiritual danger," N. E. Richardson, The Christ of the Classroom, pp. 354-359.



untrustworthy" and "too young to be infallible,"<sup>78</sup> and because, as pointed out in a more recent report: "the Church School situation usually differs radically from that of the Public School in point of time, equipment, size of classes, regularity of attendance, and other factors."<sup>79</sup>

Still another recent survey showed that the Public Schools have led the people into dangerous bypaths, producing the feeling

of free and easy living; that the rewards of life can be come by bluff and trickery; and that the whole basis of success is shifted in the minds of the common people to the money basis. There being no discipline in such education, we acquire a growing body of citizens who are taught to resent discipline in society even as they were able successfully to avoid it in the school. They believe in success without work, government protection and support without obligation and individual desires without social restraint.<sup>80</sup>

Most recently, E. J. Chave has indicted the general educational system because "it fails to develop critical and comprehensive thinking."<sup>81</sup> Finally, Chave lists further weaknesses of Weekday Religious Instruction: that it is usually sectarian; it assumes that whatever the different denominations teach about religion is equally good -- as long as tolerance is exercised; majorities repress minorities; there

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<sup>78</sup> W. S. Athearn, The Minister and the Teacher, p. 22.

<sup>79</sup> P. H. Vieth, The Church and Christian Education, p. 300.

<sup>80</sup> Ralph Flewelling, Quoted in pamphlet issued by West Virginia Wesleyan College, November 16, 1946, p. 19.

<sup>81</sup> E. J. Chave, A Functional Approach to Religious Education, p. 12.





is indoctrination, a non-functional approach, disregard for the laws of learning; and a wrong idea is given of religion when it is made another subject superimposed on the Public School program.<sup>82</sup>

These, then are some of the limitations in the prevailing system of Religious Education. One further limitation remains to be mentioned. It bears on the central problem of this dissertation.

In one way or another, for better or for worse, Christian Religious Educators have tried to emulate the teaching methods of Jesus. Yet, as Lewis J. Sherrill has revealed, Jesus' "ways of teaching . . . have long been recognized as a necessary field of study."<sup>83</sup> To be sure, some teaching has been done. But too often the emphasis has been on evangelization or baptism, or some other supposedly first ranking objective;<sup>84</sup> "we have not taught, and out of that [has] come the most of our troubles."<sup>85</sup> What teaching there has been has not necessarily led to an educating of the people in religion,<sup>86</sup> rather, teaching has for the most part appealed to the mind,<sup>87</sup>

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<sup>82</sup> Ibid., pp. 105-106.

<sup>83</sup> L. J. Sherrill, The Rise of Christian Education, p. 89. (Italics not in the original.)

<sup>84</sup> H. S. Elliott, Can Religious Education be Christian? p.284.

<sup>85</sup> J. M. Price, op. cit., p. 17.

<sup>86</sup> G. A. Coe, What is Christian Education? p. 3.

<sup>87</sup> J. F. Newton, River of Years, p. 213.



The first part of the paper is devoted to a general discussion of the problem of the existence of solutions of the system of equations (1) and (2) under the assumption that the functions  $f_i(x)$  and  $g_j(x)$  are continuous and satisfy certain conditions.

In the second part of the paper we consider the case when the functions  $f_i(x)$  and  $g_j(x)$  are piecewise continuous and satisfy certain conditions. In this case the problem of the existence of solutions of the system of equations (1) and (2) is solved by the method of successive approximations.

In the third part of the paper we consider the case when the functions  $f_i(x)$  and  $g_j(x)$  are continuous and satisfy certain conditions. In this case the problem of the existence of solutions of the system of equations (1) and (2) is solved by the method of successive approximations.

In the fourth part of the paper we consider the case when the functions  $f_i(x)$  and  $g_j(x)$  are piecewise continuous and satisfy certain conditions. In this case the problem of the existence of solutions of the system of equations (1) and (2) is solved by the method of successive approximations.

In the fifth part of the paper we consider the case when the functions  $f_i(x)$  and  $g_j(x)$  are continuous and satisfy certain conditions. In this case the problem of the existence of solutions of the system of equations (1) and (2) is solved by the method of successive approximations.

In the sixth part of the paper we consider the case when the functions  $f_i(x)$  and  $g_j(x)$  are piecewise continuous and satisfy certain conditions. In this case the problem of the existence of solutions of the system of equations (1) and (2) is solved by the method of successive approximations.

and has failed, or at least has insufficiently<sup>88</sup> used Jesus' other ways of teaching as well. As John R. Mott summarizes the limitation under consideration:

The supreme purpose of the Christian Church is to make Jesus Christ known, trusted, loved, obeyed, and exemplified in the whole range of life -- body, mind, and spirit -- and also in all human relationships. This is incomparably the most important work for every Christian. It is the service most needed and, generally speaking, most neglected.<sup>89</sup>

This appears to be a basic limitation of the prevailing system of Religious Education. According to the authorities already cited, and others, it is reasonable to assume here that if this basic limitation could be removed -- many of the foregoing limitations would either automatically be removed, or would not take much trouble to remove. There are also indications that Jesus' methods<sup>90</sup> of teaching can be more fully used, and that something can be done about integrating<sup>91</sup> the efforts of Religious Education in ministering to the whole life of man.<sup>92</sup>

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<sup>88</sup> G. A. Coe, What Ails Our Youth? p. 53.

<sup>89</sup> J. R. Mott, The Larger Evangelism, p. 7. (Italics not in the original.)

<sup>90</sup> "In spite of the criticism that modern Christian Education has turned too far in the direction of methodology, the educational methods generally in vogue in our Church Schools are woefully inadequate." P. H. Vieth, op. cit., p. 299.

<sup>91</sup> ". . . the persistent failure of preachers and teachers -- ministers and educators -- to integrate their frequently opposing points of view . . . has contributed to the small success of the Religious Education movement." Wesner Fallaw, op. cit., p. 87.

<sup>92</sup> H. F. Rall, The Life of Jesus, p. 65.



### III. SUMMARY OF THE CHAPTER

In this chapter eight objectives of Religious Education have been found. These are known to be the objectives towards which most of Protestant Religious Education moves today:

God, Life and Teachings of Jesus, Christlike character, Christian Social Order, Christian Family, Personal Christian Philosophy of Life, the Christian Church, World Consciousness.

The organizations used to educate people in religion are the Church School, which includes the work of the Sunday School, the Daily Vacation Church School, and Weekday Church School; the Parochial School; and certain Colleges and Universities.

The methods used to teach people are many, and can be roughly grouped under the following headings: worship, fellowship, study, evangelistic and missionary activity, leadership training, cooperation with the home and with the Church college.

Various limitations were found in the prevailing system of Religious Education, limitations such as : poor equipment, poor teaching, the Sunday School organization parallels the work of the Church, duplication of Public School character training projects by the Sunday School, lack of strict tests, paucity of trained workers, and so on. Not the least of the limitations was discovered to be the fact that Jesus' methods of teaching are not being used as fully as they might be, and that there was room for further study and





development in this sphere. It was found that the matter of educating the "Whole Person" religiously, teaching through mind, spirit and body, might be done more effectively.



## CHAPTER III

### I. PURPOSE OF THE CHAPTER

It is the purpose of this chapter, first, to give a brief description of Jesus' background and upbringing. This will be done in order to show why he conducted himself in the way he did, during the years of his active ministry. Secondly, a search will be made to discover Jesus' methods of teaching.

### II. JESUS' BACKGROUND

A question which comes naturally is: but why turn to Jesus? If the solution to the problem of present-day Religious Education appears to lie in the realm of the moral, why not turn to some of the other great religious leaders of the past: Buddha, Confucius, Mohammed? Why single out the Christ, and go to him, without even a cursory consideration of the merits of these others?

This study in Religious Education turns to the religion of Jesus for several reasons: (1) For centuries the religion of Jesus seems to have stood out consistently above other world religions, because of the way it has been able to change persons of nearly all age levels into creative personalities.<sup>1</sup> World leaders are finding that even today the same holds true. At the World Missionary Council held on the Mount of Olives

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<sup>1</sup> "It is hard to imagine a better way to transform life into dignity than to have it bow in faith and love to Jesus Christ as Lord and Saviour." E. G. Homrighausen, The Church School, July 1947, p. 9.



a few years ago, there were persons from Europe, America, Asia, and Africa. Most of those delegates had had much experience with other world religions. Yet, apparently, by comparison and contrast they had found the religion of Jesus to be outstanding. In an eighteen page message to the world, the Council gave its unanimous decision: "Our message is Jesus Christ."<sup>2</sup>

(2) More than a quarter of a century ago, Horne found that "the place of Jesus in educational history is central and greatest, on the basis not of personal loyalty, but objective fact, because" -- (a) "His followers today outnumber those of any other teacher." There are upwards of 600 million Christians, 300 million Confucianists, and so on down the scale. (b) "The nations that profess his name, though following him afar off, lead the world's civilization." (c) "He lived and taught the solution of man's greatest problem: the adjustment of the claims of the individual to those of society." (d) "He taught the highest moral and spiritual truths . . ." (e) "He taught these truths simply, using effectively the pedagogic arts . . ." (f) "He taught from the highest motives -- love, sympathy . . ." (g) "He had the five essential qualifications of a world teacher."<sup>3</sup> These qualifications were: (i) a vision that encompasses the world. "Go ye into all the world. ."

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<sup>2</sup> J. R. Mott, op. cit., pp. 14-15.

<sup>3</sup> H. H. Horne, Jesus, the Master Teacher, pp. 202-203.





(ii) a knowledge of the heart of man. "He knew what was in man." (iii) . . . .a mastery of the subject taught. "Never man spake like this man." (iv) . . . .an aptness in teaching. "The common people heard him gladly." (v) his life embodied his teaching. "I find no fault in him." "Truly this was the Son of God."<sup>4</sup>

(3) According to Bower, "It is little less than astonishing to discover how closely the technique of Jesus anticipated the best theory and practice of modern education."<sup>5</sup> This being so, insights might be gained for this study if questions such as the following are pursued far enough: Is it really a case of Jesus anticipating the best in modern education, or is it that modern educators and Religious Educators adapted Jesus' technique to these times? And, if the latter is the case, have the educators fully used Jesus' technique; and, to what extent have they used it?

(4) Again Bower says: "It is not to be wondered at, therefore, that Jesus won for himself throughout subsequent centuries the appropriate title, 'The Great Teacher'. In the truest sense he has become a norm for all teachers of religion."<sup>6</sup>

It has already been pointed out, in the section on

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<sup>4</sup> Ibid., pp. 184-186.

<sup>5</sup> W. C. Bower, Religious Education in the Modern Church, p. 6.

<sup>6</sup> Ibid., p. 7.



limitations, that a basic limitation in the prevailing system of Religious Education is at the point of teaching. Now if, as Bower indicates here, "The Great Teacher may have helpful suggestions to give on the matter of teaching, then it seems necessary to inquire into the nature of those helps. For, as Johnson adds about Jesus, "although we follow afar, we gain in understanding only by following. We grow in normality only by action in the direction of the norm."<sup>7</sup>

(5) The Great Commission which Jesus gave his followers was: "Go ye therefore, and teach all nations . . . teaching them to observe all things whatsoever I have commanded you . . . "<sup>8</sup> This reason follows the others in logical sequence. For if the religion of Jesus is accepted as being far beyond other religions in its creativity; if his position in educational history is central and greatest; and if he really anticipated the best in modern education, and was himself a pronounced success as a teacher; then it seems logical that those who wish to make the world better by teaching, and who wish to improve the quality of teaching -- should "observe all things" that he has commanded.

(6) There is reason to believe that Jesus had a vision of what could be accomplished, if men observed and practiced those things which he said and did. He even went so far as

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<sup>7</sup> P. E. Johnson, Psychology of Religion, p. 247.

<sup>8</sup> Matthew 28:19-20.





to speak of this dream, this vision, as the Kingdom of God, "a company of Godlike men and women living together and achieving the supreme values of life in Godlike ways."<sup>9</sup> In so presenting the attainability of this goal, Jesus gave to people of all ages an undying power of motivation.

Because of these six reasons, the study turns to Jesus, and briefly surveys his background and upbringing.

For a fuller understanding of Jesus' manifest methods, it is necessary to survey his early life, in the hill-city home of Nazareth. It was there that he received those sensory and spiritual impressions which helped him in his ministry. There was the sight of his mother baking bread; the preservation of olives with salt; the throwing away of the salt when it lost its savor; washing dishes -- easy to make the outside shine without having the inside just as clean. There was the common occurrence of getting one's tunic torn while playing games -- and having the tunic patched; storing away good clothes for special occasions; making the storage place one which could not readily be attacked by the silvery fish-moths, or by rust; seeing the women with their necklaces of strung silver Greek coins; seeing the waving grass on the hillsides, grass which would soon wither and be used in the ovens to bake bread. There were the birds and their nests; the wind blowing where it listed; the fox running away from its lair; the ploughman and the shepherd, telling the weather by the

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<sup>9</sup> W. C. Bower, op. cit., p. 269.



state of the sky; other boys and girls playing in the market-place.

On the door-post of Jesus' home a piece of folded parchment was kept all the time. Words from the sacred Shema were written on the parchment, and the same words were written on another piece of parchment which was rolled up and put into a leather case. As a boy, Jesus had one of these leather cases bound on his arm. His father, Joseph, had a case (phylactery) bound on his forehead. That is, wherever the Jews went they were to take with them and remember those words from the Shema: "Hear, O Israel: the Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

Every day, from the age of eight or younger, Jesus went to school to learn from his teacher about the sacred scrolls which contained parts of what is now known as the Old Testament. Jesus memorized a great deal of what he was taught. So well did he learn and retain his learnings, that later in his life some of these passages leapt effortlessly to his lips. Of these youthful years, Luke<sup>10</sup> records, that Jesus was "filled with wisdom", he "waxed strong in spirit" and "the grace of God was upon Him." His all-round development of body, mind and spirit had begun.<sup>11</sup>

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<sup>10</sup> Luke 2:40.

<sup>11</sup> Basil Mathews, A Life of Jesus, pp. 24-39.





Not alone was Jesus being impressed by sensory stimuli in his immediate surroundings. The happenings in the community and in the world abroad wrote themselves indelibly upon his sympathetic, impressionable personality. He sensed an atmosphere of turbulence; a strange feeling that something was going to flash out of eternity into time. Everybody seemed to be looking in the same direction expecting the long-awaited Messiah.

One day, when Jesus was about twelve years of age, the neighboring town of Sepphoris, three miles away, went up in a blaze. Ten thousand restless Jewish youth, impatient with waiting for the Messiah, stole spears, swords, shields, and helmets from the Roman armory at Tiberias, and violently rebelled against the Roman authorities at Sepphoris. The Roman General, Varus, turned his trained troops on the undisciplined youth band, burned the town, crucified two thousand of the rebels, and drove men, women, and children to the ships to be taken and sold in the slave markets of Rome.<sup>12</sup> This, and similar bloody uprisings in the name of religion, Jesus remembered. Would the promised Messiah come, as was popularly hoped, in the form of a conquering, liberating Emperor? Jesus set this conception over against that which had been described for him by his parents: the idea of a Servant-Messiah. The older Jesus grew, the more he seemed to be drawn towards holding the latter conception of the Messiah.

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<sup>12</sup>

Basil Mathews, Pattern for Living, p. 21.





The scroll of Isaiah helped to process his idea of the Messiah.

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined . . . for unto us a child is born, unto us a son is given, and the government shall be upon his shoulder . . . and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.<sup>13</sup>

Still more, Isaiah's somewhat detailed description of the Messiah deeply interested Jesus. Here was a blueprint, as it were, of what he, Jesus, could be. It was clearly stated. It told of the qualities of the Messiah, what would be done to him, and what he would do. It is worthy of note, that preaching, healing, teaching were all present in the description. The details are outlined as follows: underlined words on the right of the outline are inserted alongside of each description. The words appear to summarize each description.

The Messiah's Qualities:

He shall not cry nor lift up,  
Nor cause his voice to be heard in the  
Street. A bruised reed shall he not break,  
And the smoking flax shall he not quence,  
He shall bring forth judgment with truth  
He shall not fail, nor be discouraged,  
Till he have set judgment in the earth;  
And the isles shall wait for his law.<sup>14</sup>

QUIET

TRUTHFUL  
COURAGEOUS

WORLD VISION

What would be done to Him:

He was despised and rejected of men;

REJECTED

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<sup>13</sup>

Isaiah 9:2,6-7.

<sup>14</sup>

Isaiah 42:2-4.



A man of sorrows, and acquainted with  
Grief, and one from whom men hide their  
Face. He was despised, and we esteemed  
Him not, he shall see of the travail of  
His soul, and shall be satisfied: by  
His knowledge shall my righteous servant  
Justify many: for he shall bear their  
Iniquities.<sup>15</sup>

DESPISED

SCAPEGOAT

What He would do:

The Spirit of the Lord God is upon me;  
Because the Lord hath anointed me to  
Preach good tidings unto the meek; he  
Hath sent me to bind up the broken-  
Hearted,  
To proclaim liberty to the captives,  
And the opening of the prison to them  
That are bound; to proclaim the accept-  
able year of the Lord, and the day of  
Vengeance of our God;  
To comfort all that mourn; to appoint  
Unto them that mourn in Zion,  
To give unto them beauty for ashes,  
The oil of joy for mourning, the  
Garment of praise for the spirit of  
Heaviness; that they might be called  
Trees of righteousness, the planting of  
The Lord, that he might be glorified.  
And they shall build the old wastes. They  
Shall raise up the former desolations.  
And they shall repair the waste cities,  
The desolations of many generations.<sup>16</sup>

PREACH

HEAL

TEACH --

BE A

SOCIAL

REFORMER

COMFORT

IN

EVERY

POSSIBLE

WAY

When Jesus became twelve years old, it is possible  
that he was still thinking about the coming Messiah, the prob-  
lem in the forefront of everyone's thinking. On that impress-  
ive journey to Jerusalem, it is possible that for the first  
time, Jesus gave this problem as much thought as an intelli-  
gent boy of his age might give to such a problem.

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<sup>15</sup> Isaiah 53:3,6.

<sup>16</sup> Isaiah 61:1-4.





## III. JESUS' METHODS OF TEACHING

Approximately 18 years of silence from the gospel writers mark the period when Jesus was growing in "wisdom, and stature, and in favor with God and man."<sup>17</sup> Then, having been baptized by John and tempted of the devil in the wilderness, Jesus launched his active ministry among men. In a verse, Saint Matthew names the ways in which Jesus proceeded to bring the light of God to people who were sitting in the darkness:<sup>18</sup> "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people."<sup>19</sup> However, these three things which are italicized were more than merely "ways", they were methods, since he depended on them, and them alone, to be the means by which he could help people learn about the Light and the Truth. If Jesus had used other methods to enrich human lives, there would surely be some mention of them either in the gospels, or in the writings of other New Testament authors. No other methods have been found, as yet, other than the teaching, preaching, healing methods.

A question may well be asked here: Did Jesus have three distinct professions? If so, were they too much for one

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<sup>17</sup> Luke 2:52.

<sup>18</sup> Matthew 4:16.

<sup>19</sup> Matthew 4:23.



man to do with any degree of success? Would not Jesus be courting inefficiency in his life-work?

Jesus was known to embody his teachings.<sup>20</sup> It may be assumed, therefore, that he had embodied his teaching concerning unity and singleness of purpose: "if . . . thine eye be single, thy whole body shall be full of light," and "no man can serve two masters . . ."<sup>21</sup> And this singleness of purpose in Jesus' case, as Adam Clarke points out, was the pursuance of the supreme good -- happiness -- which could only be found "in one thing, the indivisible and eternal God."<sup>22</sup> So, in striving toward that end, Jesus made use of what he probably considered the best methods by which he could win others to strive along with him in the direction of the supreme goal. The teaching, preaching, healing mentioned here, appear not

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<sup>20</sup> Jesus "did not try to prove the existence of God -- He brought Him . . . He did not argue that God answers prayer -- He prayed. . . He did not paint in glowing colors the beauties of friendship and the need for human sympathy -- He wept at the grave of His friend. . . He did not argue the worth of womanhood and the necessity for giving them equal rights -- He treated them with infinite respect. . . He did not prove how pain and sorrow in the universe could be compatible with the love of God -- He took on Himself at the cross everything that spoke against the love of God, and through that pain and tragedy and sin showed the very love of God. . . He did not discourse on the beauty of love -- He loved. . . He did not argue the possibility of sinlessness -- He presented Himself and said, 'Which of you convinceth me of sin?'" E. Stanley Jones, Is the Kingdom of God Realism? pp. 39-42.

<sup>21</sup> Matthew 6:22 and 24.

<sup>22</sup> Adam Clarke, Commentary, Volume V, p. 90 (1).





so much to be three distinct professions or undertakings -- as they are promising methods -- bound together by the predominant Ideal. More than that, they were bound together in the way Jesus practiced them. "And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem; and the power of the Lord was present to heal them."<sup>23</sup> Here it is difficult to tell where the teaching ends and where the healing begins. Similarly, in the sermon on the mount, teaching and preaching are so closely bound, that they are indistinguishable from one another. Jesus seems to have persistently caused these three methods to interact upon each other, regardless of what the specific situation happened to be -- in the synagogue "pulpit",<sup>24</sup> in answering the request "Lord, teach us",<sup>25</sup> or in response to the plea: "Come and lay thy hands on her, that she may be healed",<sup>26</sup> or anywhere else.

If Teaching, Preaching, and Healing had been distinct professions, they, no doubt, would have been practiced more or less independently of one another. The gospels give no indication of this independence in operation. On the contrary, there is every indication of a purposive unity of these

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<sup>23</sup> Luke 5:17.

<sup>24</sup> Luke 4:16-36.

<sup>25</sup> Luke 11:1.

<sup>26</sup> Mark 5:23.





three factors. Then what exactly was Jesus by profession? A Teacher, who utilized the method of the preacher and healer? A Preacher, who utilized the method of healing, for one thing? A Healer, who utilized the method of preaching to make his healing more effective?

Jesus is called "Teacher" or some term akin to it -- no less than 61 times in the gospels. "Teacher" was also used as an over-all term to include that which Jesus did while "preaching".<sup>27</sup> He is never called "Preacher". In the same way "Teacher" may well have been used to include that which Jesus did while "healing", since it was on the evidence of Jesus' miracles (which possibly included miracles of healing) that Nicodemus called him "Teacher", a "Teacher come from God."<sup>28</sup>

Calkins adds this observation:

Now Nicodemus was a lawyer. And a lawyer is always careful how he uses the word "know". He will say, "We have reason to believe"; or, "There are good grounds for surmising"; or, "It is permissible to imagine." But he will never use the word "know" unless there is abundant and convincing proof. But Nicodemus, with his legally trained mind, told Jesus that he and many others like him were convinced by overwhelming evidence that Jesus was a Teacher come from God.<sup>29</sup>

Nowhere can the reversal of these three terms be found. That is, it is impossible to find the terms "Preacher" or

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<sup>27</sup> L. J. Sherrill, The Rise of Christian Education, p. 86.

<sup>28</sup> Adam Clarke, Commentary, Volume V, p. 530 (34\*).

<sup>29</sup> Raymond Calkins, How Jesus Dealt With Men, p. 44.



"Healer" being used in such a way as to include either or both of the other two. Primarily, then, Jesus appears to have been a Teacher, one who utilized the methods of preaching and healing in his work. Teaching was first; Jesus believed this with the prophet who said: "And they shall be all taught of God."<sup>30</sup>

What, it may then be asked, was Jesus' conception of teaching, and how was this concept put into practice? Jesus said: "I came that they may have life, and have it more abundantly."<sup>31</sup> He also said: "The words that I speak unto you, they are spirit, and they are life."<sup>32</sup> These two sayings lead to the deduction that through his words, in teaching, life could come to them -- the abundant, happy life. Yet it is unreasonable to think that either words alone could give life, or that Jesus tried to create life solely through wordy instruction on his part. As to the latter, Jesus knew better. To be sure his teaching was powerful,<sup>33</sup> yet he was fully aware that if it were to mean anything to others, if it were to lead them into the way of life and light, then he had to have their cooperation: both he and they had to conduct the teaching-learning process together. Surely this was what he meant when

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<sup>30</sup> John 6:45.

<sup>31</sup> John 10:10.

<sup>32</sup> John 6:63.

<sup>33</sup> Luke 4:32 and 36; John 7:46.





he said: "According to your faith be it unto you";<sup>34</sup> "how often would I have gathered thy children together, as a hen doth gather her brood under wings, and ye would not! Behold, your house is left unto you desolate";<sup>35</sup> "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him";<sup>36</sup> "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you."<sup>37</sup> Finally, it is recorded that "he did not many mighty works there because of their unbelief."<sup>38</sup>

Teaching, to Jesus, meant mutual help -- life-sharing<sup>39</sup> -- teacher and learner seeking to build one another up so that each might be able to transform an ordinary life "into one of supreme worthfulness."<sup>40</sup> Teaching for him was a cooperative enterprise, and another pointed illustration of this was his experience with a woman of Canaan. The woman came worshipping him and saying: "Lord, help me." Jesus had the power to comply with her request. With a word he could have met her need. The same power which he exercised to raise the girl

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<sup>34</sup> Matthew 9:29.

<sup>35</sup> Luke 13:34-35.

<sup>36</sup> John 14:21.

<sup>37</sup> Luke 11:9.

<sup>38</sup> Matthew 13:58.

<sup>39</sup> H. F. Rall, The Teachings of Jesus, p. 18.

<sup>40</sup> E. J. Chave, op. cit., p. 23.



from the dead and to bring Lazarus from the tomb, could undoubtedly have been turned in the direction of this needy woman. Yet here it seems that Jesus found quite a different relationship to that of the dead persons. Here was one who could respond, and because of that, if the action had been all on his part, it is probable that the help he rendered would not have been as effective as it could have been. Jesus' handling of the situation indicates what he must have considered to be the better approach for bringing maximum effectiveness. Rather than directly extending help, he appears to have helped indirectly -- by arousing the woman to help herself. The end result was that the woman not only learned to help herself, a valuable acquisition which she could always use -- without repeated dependence upon her Teacher; but her rejuvenated faith and courage caused her sick daughter to be "made whole from that very hour."<sup>41</sup>

In contrast, it is interesting to note two important teaching occasions which closely preceded and succeeded this incident of the Syrophenician woman. These two occasions, the feeding of the five thousand and the feeding of the four thousand were opportunities which Jesus used to teach the multitudes. But, as it turned out, the multitudes failed to learn the main lesson. Even the apostles, who were supposedly more spiritually discerning than the rest, who had a clearer picture than anyone else as to their Master's mission in the

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<sup>41</sup> Matthew 15:22-28.





world, even they failed to discover a lesson in these miracles.

And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. And he said unto them, How is it that ye do not understand?<sup>42</sup>

Why was this? Did the blame lie with the multitudes, or with the Teacher? If the Teacher was at fault, the cause of failure might have been that he does not seem to have shared the main lesson with them. He shared the loaves and the fishes, he shared the fellowship; but is there evidence of his sharing with them the belief in the divine providence of God? Both miracles were kept on the physical level. And further, it appears inconsistent that Jesus should use a life-centered approach in teaching -- right in the middle of two incidents which apparently lacked this creative approach. Conscious of his inadequate success in teaching through the first miracle (the 5,000), and seeing his success in teaching the Syrophenician woman, surely Jesus could have changed his approach in the feeding of the four thousand. Instead, he followed an identical procedure in the feeding of the five thousand and of the four thousand.

What is the conclusion of the matter? The very inconsistency which has been disclosed above, would probably be the





strong argument against the possibility of the blame lying with Jesus, the Teacher. If he used a life-centered approach in dealing with the Syrophenician woman, and if on several occasions before and after, he employed a creative technique; it does seem conceivable that he employed the same technique in both the miracles of feeding, even though there is no record of it. And Fritz Kunkel, viewing this situation from the standpoint of one who deals with life rather than theory, says:

Jesus' later remark about the disciples' forgetfulness (Matthew 16:9), which is even stronger in Mark (Mark 8: 17-21), gives us the clue. We always forget the lessons of life which could help us to overcome our egocentricity. In this respect we are almost morons. But we remember well what suits our Ego; there we are ingenious and alert. That is why the lessons of the night-sea-journey and of the feeding have to be repeated.<sup>43</sup>

So the blame must have been with the multitude. They must have failed to do their part, showing again that for maximum effectiveness the teaching-learning process is a cooperative one. If it becomes a one-sided endeavor, it lacks effectiveness, and the thing which is supposed to be learned is not understood.

The practical application of Jesus' conception of teaching has been noted in several of his sayings, and in the illustrative incidents concerning the woman of Canaan, and the feeding of the five thousand and of the four thousand. What remains is an attempt to discover if there was a wider application than that which has already been shown.

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<sup>43</sup> Fritz Kunkel, Creation Continues, p. 214. (Italics not in the original.)



As determined earlier, Jesus was first of all a Teacher, one who used preaching and healing as teaching methods. Presumably he utilized the method of preaching to teach the spirit of man, and the method of healing to teach the physical body of man. Did this mean that he ignored or overlooked the third aspect in the human trinity, namely the mind of man? Did Jesus have no method to teach the mind? Did he assume that his other two methods would somehow take care of the mind's education? Maybe this was what Horne meant when he said that Jesus "spiritualizes intellectuality."<sup>44</sup> There are reasons to doubt the possibility that Jesus made no special provision for teaching the mind. For in the first place he was keenly aware of the importance of the mind: ". . . thou shalt love the Lord thy God with all . . . thy soul, and with all thy mind, and with all thy strength. . . There is none other commandment greater than these."<sup>45</sup> Secondly, the observable results in the lives of those he taught, indicate that he did reach the body and spirit as well as the mind. Had he concentrated only on teaching people through their spirits and bodies, there surely would have been a noticeable unbalance and powerlessness in their subsequent behavior and in their personalities. As the record states it, Jesus was ultimately pleased with what the disciples became. So satisfied was he, that when he ascended

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<sup>44</sup> H. H. Horne, The Philosophy of Christian Education, p. 136.

<sup>45</sup> Mark 12:30-31.





into heaven, his Spirit worked on with them in their work of teaching. Third, because of Jesus' habitual precision, it is unlikely that he should be careless here -- an obviously important consideration.

It is not improbable, therefore, that Jesus had a method by which to teach the mind of man. From all appearances this method must have been bound together with the methods of preaching and healing, in practice. The interactiveness of his methods of teaching have been already noted. This means that even though each of these methods has been treated separately, and in all probability will continue to be so treated in the study, they did not operate separately. Rather, in practice, they were closely interrelated, as interrelated as the body, mind and spirit of man.

Having concluded that Jesus was a Teacher, one who had a creative approach to his work; it has also been discovered that he taught through the mind, through the spirit -- by preaching, through the body -- by healing. Here then may be the proper place to ask the question: Is there an inclusive term which can be used hereafter to signify Jesus' work of teaching through the mind? That is, in a creative way, since his total approach was creative?

If this question had been asked in the middle of the nineteenth century, the answer would have come promptly: "Instruction", or "Formal Training". It would have been the best they knew; but neither of these terms would have done



justice to Jesus. The reason being that Instruction and Formal Training were subsequently tried and found wanting. They did not show worthwhile results. And certainly Jesus' "objective was not to impart information merely, but to change and transform life."<sup>46</sup>

Then what term could be used? The word "guidance" may be tried. What is guidance? As Bower explains,

In this relationship, the function of the teacher is to inspire, to suggest fruitful approaches to particular situations, to supplement the resources of the learning group with more adequate knowledge and experience, to help the learners to find their way to essential facts and points of view, to encourage them to persist until their purposes are carried through. His relationship is something like that of the coach.<sup>47</sup>

This more nearly describes Jesus' creative approach, as it has been ascertained up to this point. And Brewer, going further, indicates that Jesus' work of teaching through the mind was the same as what educators of the present day call Guidance. Amplifying, Brewer says that Jesus

often performed an act or related a parable and then used this as a basis for his disciples' growth in technical knowledge and wisdom, and thus in skill. Often, for the purpose of modifying the behavior of his disciples for the better, he used parables difficult to understand, stimulating questions and discussion. Many hours these disciples must have spent trying to find out what Jesus meant by his sayings and his acts, and what they ought to do about it.<sup>48</sup>

Again, as Weigle states:

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<sup>46</sup> J. M. Price, op. cit., p. 38.

<sup>47</sup> W. C. Bower, Religious Education in the Modern Church, p. 144.

<sup>48</sup> J. M. Brewer, Education as Guidance, p. 95.





Jesus' teaching was rooted in actual situations and directed to human needs. He was engaged, not in the mere imparting of subjects . . . to his pupils, but rather, with a clear recognition that here were living, active, needy persons whom he might help to meet wisely the actual circumstances and situations with which they had to do.<sup>49</sup>

Finally, Vieth discloses in a recent report, that

it is a mistake to suppose that a pupil can create the Christian faith out of his own unguided experience. It is a part of the business of teaching to share with the pupil those bodies of truth and facts which are relevant to his purpose, so that they may make their own appeal to the mind of the pupil.<sup>50</sup>

This is guidance. It is the sort of thing which Jesus appears to have done. At least, up to the present day, guidance is about the most apt word which can be used to describe Jesus' work of teaching through the mind. The term will therefore be "adopted" and used throughout the remainder of this study.

Three methods of teaching which Jesus used were guidance, preaching, healing. Is that all, or were there other methods? If there were other methods, what was their nature, and what relationship did they bear to these three which have already been determined?

Rall mentions a "method of Jesus" which "did not fail." He continues to say: "We can measure the success of the method by what these men [disciples] became and by what they did . . . The Christian Church of nineteen centuries has rested upon the

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<sup>49</sup> L. A. Weigle, Jesus and the Educational Method, p. 17.

<sup>50</sup> P. H. Vieth, The Church and Christian Education, p. 80. (Italics not in the original.)





foundations laid by these Galilean peasants, whose only training was in the School of the Master."<sup>51</sup> Could Rall have meant here by "method" the entire work of Jesus, the Teacher? Or was there, perhaps, some specific method to which he was alluding, possibly a fourth teaching method? That term, "School of the Master", bears closer scrutiny. It was, clearly, a select school, expressly for the apostles.<sup>52</sup> Its purpose was apparently not alone to teach the apostles through mind, spirit, and body, but in addition to lay upon them the responsibility of carrying forward these methods of teaching -- when he was ascended into heaven. As Mathews describes it:

The gathering storm had massed its clouds in the sky and the hills echoed the muttering of the distant thunder. The hate of the Pharisees and the Scribes, the death of John the Baptist, the suspicions of Herod, the wild enthusiasm of the people for him -- all these things called for swift, decisive action. What must he do? He must train his men before any crisis should end his work.

Under the stars, with all other voices silenced, he listened to the Voice of the Eternal Father. He got new strength and peace, courage and will-power from the quiet companionship of God under the eternal stars.

The truth that Jesus saw that night on that hill governed the whole of his work up to the end. From that night . . . he never stayed long among the people in Galilee or lived in Capernaum. Every now and then he passed through, but that was all. He went through the length and breadth of the land outside Herod's territory and outside Judea, occasionally returning but never for long. Sometimes he taught the people; sometimes he healed them. But always, until the last adventure came,

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<sup>51</sup> H. F. Rall, The Teachings of Jesus, p. 82.

<sup>52</sup> N. C. Harner, The Educational Work of the Church, p. 190.



his central work was to teach the Twelve how to carry his Kingdom to the world when he had left them.<sup>53</sup>

Further, if Jesus desired to have his disciples perpetuate his methods of guidance, preaching and healing,<sup>54</sup> and if he considered his teachings important enough to be learned by all men,<sup>55</sup> surely he did not expect the disciples whom he had taught in his "School", to complete this task of education in one generation. Rather, by his actions he seemed to intimate that his disciples should, in turn, train others to carry on the work -- throughout all generations.<sup>56</sup> Which would mean that the work of training leadership should become an integral part of the total teaching procedure. And, becoming an established way by which education is promoted, it may be termed a method: the method of educating leaders.

Mathews has pointed out, above, that it was not until well along in his earthly ministry that Jesus decided upon the special training of leaders. In the light of an earlier disclosure, namely, that Jesus' methods of teaching were inter-related, it appears reasonable that this fourth method of

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<sup>53</sup> Basil Mathews, A Life of Jesus, pp. 253-254. (Italics not in the original.)

<sup>54</sup> Matthew 10:8.

<sup>55</sup> Matthew 28:19-20.

<sup>56</sup> "His disciples (learners) . . . were, in their own changed personalities, living proofs of Jesus' purpose and his plan for establishing of his Father's Kingdom. Conscious of that same commission and dominated by that same purpose . . . Christ's followers are to become the agents, the instruments, of the divine purpose and plan." E. P. Westphal, The Church's Opportunity in Adult Education, p. 21. (Italics not in the original.)





teaching must also have been related to the previous three. Guidance, preaching and healing were teaching methods in use from the very beginning of Jesus' ministry, with the training of leaders added later on as an integral part of his total creative approach to educating people.

Now, having ascertained what Jesus' conception of teaching was, and having partially discovered how this concept was realized in practice, what remains is a fuller discovery of how Jesus' four methods of teaching worked.

#### A. JESUS' WORK OF GUIDANCE

(1) Having prepared himself for the role of a Teacher, by having high aims, by studying the scriptures -- a source book of knowledge, by observation, by practicing his creed, and possibly trying out his methods of teaching during the eighteen years of "silence", Jesus was aware of another factor in the teaching-learning situation, namely:

(2) The Learner. There are three points to be noted in Jesus' relationship to the "pupil" in the teaching situation.

(i) Jesus' conception of the human being. He had a fundamental love for all mankind, regardless of race, station, color, and similar man-made barriers.<sup>57</sup> He definitely set himself against the stratifications which the Jews imposed upon society. All people were equal in the sight of God, and nobody was outside of God's love. Man, he believed, was made in the image of

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<sup>57</sup> H. F. Rall, The Life of Jesus, p. 64.



God. Man had fallen in God's favor, but man could be restored in God's favor. So deeply did Jesus believe in the intrinsic worth of the individual, that he counted all men as his brethren. Even if they did not qualify spiritually as his brethren, they had it in them to become qualified.<sup>58</sup> So much did he think of man, that he took to calling himself the Son of Man.<sup>59</sup>

In a real sense he was the "Son of Man". Yet, if he had never been convinced of the godly potentialities in man, he surely would have been loathe to connect himself in any way with man. He never would have laid down his life for humanity, if he had not first been certain that humanity was worth saving.<sup>60</sup> It seems, then, that his love for all men had a direct influential bearing on his work of guidance.

(ii) Jesus' work of guiding individuals. In loving all men, Jesus did not overlook his responsibility to individual men. Often he stressed the importance of the individual through parables such as those telling about the lost coin, the lost sheep, the prodigal son. So it was quite reasonable that he should, in his work of guiding learners, guide individual learners. As Mott says:

There is great inspiration in going over the four Gospels and noting the instances of Christ's seeking to help the individual. There will stand out an impressive series of the recorded contacts of Christ with individuals, even more prominent than his dealings with the multitude. These interviews or conversations break

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<sup>58</sup> Mark 3:35.

<sup>59</sup> Matthew 8:20; 9:6; 11:19; 12:8; 13:41; 16:27; Mark 8:31; 9:9; 9:31; 14:21; Luke 12:8; 18:8; 24:7; John 3:14; 6:27; 13:31.

<sup>60</sup> John 10:1-18.





themselves up into two general classes: First there are his conversations with those that did not believe on him -- for example, his interview with the arguer; again with the class of inquirers such as the leper, the blind man, the timid woman; then with the covetous man, with the one who was very critical, with the one who was filled with curiosity, with the coward, with the sinner under conviction, with the one in extreme emergency; and the list runs on.

The other list embraces his interview with those who had at least some degree of belief in him -- for example, interviews with those who counted not the cost, with those having divided affections, with the one having marvelous faith, with the mourning Christians, with the worrying Christians, with the doubting Christians, with the self-seeking Christians. We notice in these interviews different classes standing out in contrast: with believers and unbelievers, with Jews and Gentiles, with rich and poor, with learned and ignorant, with those high in official or social station and those down in the dregs of society like outcasts and criminals, with those with whom he was very intimate and those who were apparently and actually strangers.<sup>61</sup>

In addition to this list of individuals whom Jesus singled out for personal guidance, there was the child who was singled out, and set in the midst of his hearers to be an object lesson, "Suffer the little children to come unto me," he said to the grown-ups. It is not known for sure that Jesus taught the child anything at this time. But it is reasonable to assume, that his loving attitude, his kindness, his apparent admiration for the child<sup>62</sup> -- taught it something about paternal

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<sup>61</sup> J. R. Mott, op. cit., pp. 58-59.

<sup>62</sup> How Jesus felt about children: Indignant with His disciples for standing in their way; He loved them (Mark 5:41); held them in sacred awe (Matthew 18:11); respected them (Matthew 18:10); sympathy for them (Luke 23:28); regarded them as true members of the Kingdom of God; they must not be offended (Mark 9:42); He identified them with Himself (Mark 9:37); the Father especially loves them (Matthew 18:14). H. H. Horne, Jesus, The Master Teacher, pp. 180-181.





care and tender love, which it could never have been taught with words.<sup>63</sup>

(iii) Jesus' work of guiding the group. He was equally convinced about helping the group to think as he was about guiding the thoughts of individuals. ". . . all the multitude resorted unto him, and he taught them . . ."<sup>64</sup> Yet a smaller group like the twelve apostles knew that he could help them learn the truth with as much skill as he did in guiding the multitude.<sup>65</sup> "Lord, teach us to pray,"<sup>66</sup> they said. Then, on the mountain side, as he prepared to deliver his sermon, Matthew says: "He opened his mouth and taught them . . .",<sup>67</sup> taught the multitude. "And when he was come into his own country, he taught them in their synagogue . . ."<sup>68</sup> where many people were in the habit of being gathered together. He also "taught the people out of the ship",<sup>69</sup> many of them, who had come from far and near.

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<sup>63</sup> Things Jesus did for children: Took them in His arms and blessed them; provided for their physical wants (5,000 fed, among whom were many children. Jairus' daughter: "Give her something to eat."); healed them -- Boys (John 4:46-54, Matthew 17:14-21), Girls (Mark 7:24-30, Matthew 9:18-34); observed the manner of their life and play (Luke 7:32, Luke 11:7, Matthew 7:11). Ibid., p. 179.

<sup>64</sup> Mark 2:13.

<sup>65</sup> A. C. Deane, Rabboni -- A Study of Jesus Christ the Teacher, p. 63.

<sup>66</sup> Luke 11:1.

<sup>67</sup> Matthew 5:2.

<sup>68</sup> Matthew 13:54.

<sup>69</sup> Luke 5:2.



Important as individual work was, Jesus must have realized that much can be learned by people in a crowd. However, he did not persistently go around looking for large aggregations of people so that he might economize on time, effort, words. But, when the occasion presented itself, of guiding a group, he utilized it to the full.

As noted earlier, Jesus often helped people to cooperate with him in thinking a problem through -- in order that they might discover the solution for themselves. This creative approach was used in his work of guiding both individuals and groups. An example of this cooperative thinking is to be found in Jesus' conversation with the man who came asking:<sup>70</sup> "What good thing shall I do, that I may have eternal life?" Jesus answered: "If thou wilt enter into life, keep the commandments." Unsatisfied, the man replied: "Which?" Jesus said: "Thou shalt do no murder . . ." and so on. Again the man spoke up: "All these things have I kept from my youth up: what lack I yet?" Here was give and take. Realizing that the man was anxious to find an answer, Jesus helped him further: "If thou wilt be perfect, go and sell that thou hast, and give to the poor . . ." Jesus had not condemned the man, had not even pointed out a lack -- the one thing the man lacked. Rather, what Jesus said was in the manner of a suggestion. But, "When the young man heard that saying, he went away sorrowful: for he had great possessions." That conclusion, as to

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<sup>70</sup> Matthew 19:16-30.





precisely what his lack was, what the "good thing" was which he needed to have eternal life, that conclusion was arrived at by the young man himself. That was individual guidance. But the incident is carried over to show how Jesus, at the same time, had been guiding the thoughts of the group which was present. For when the young man had departed, Jesus turned to his disciples saying: "Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven . . ." The disciples asked him: "Who then can be saved?" This question indicated that the group of the disciples had been paying attention from the time the young man had stated his problem. It is apparent that they had closely followed the conversation, so closely, in fact, that the young man's problem now became a personal one for each of them. For, as Peter said later, speaking on behalf of the others: "Behold, we have forsaken all, and followed thee; what shall we have therefore?" So the teaching continued. Enough of the incident has been cited, however, to illustrate Jesus' method of guidance, both in his work with the individual and with the group. The meal in Simon the Pharisee's house,<sup>71</sup> and the teaching about that which goes into a man does not defile him<sup>72</sup>-- are two more among many other incidents in which a creative interaction of minds is observable. That is, interaction between the minds of Teacher and learner.

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<sup>71</sup> Luke 7:36-50.

<sup>72</sup> Matthew 15:1-20.



(3) The Unit of Learning. Jesus came not to destroy, but to fulfil. He came to earth not only to fulfil Old Testament prophecies concerning the Messiah, but also to interpret the ways of God to men. This interpretation, therefore, had to be done in such a way that the finite minds of men could grasp, understand, and assimilate into personal experience. The subject of God had to be presented experientially.

One way in which Jesus interpreted God to man, was through the presentation of the "Kingdom" of God, since a Kingdom was well-known in the experience of those who had lived under the rule of Rome.

The Kingdom appeared eighty times in his teachings, yet it remains most indefinable. Jesus never attempted to define it, and, as Kent puts it: "The vast number of cumbersome definitions with which scholars have attempted to describe it confirm his wisdom." It seems, however, that in its real meaning, namely, the dominion or rule of God -- is to be found the best definition. It is the rule of God in human history, in nature, and in the heart, mind, and will of man. Beginning as a spiritual and individual Kingdom, he taught, it works out to the group, the community, and to the whole world. It is both individually and socially significant.

But why did Jesus give so much guidance in teaching about the Kingdom? In his personal studies he probably came across it in Exodus, Hosea, Daniel, Solomon and the Psalms. Being thoughtful, and of a prophetic nature, he must have





thought much about its possibilities. It was uppermost in the minds of the different classes with which he came in touch. It was a term constantly on the lips of the scribes, and his followers frequently raised questions regarding it. Therefore, as a point of contact with people, the Kingdom was useful in Jesus' work of teaching.

Further, he stressed this subject because there was so much confusion and misunderstanding concerning it. As to characteristics of the Kingdom and the requirements for admission, Jesus outlined them, in parables like the mustard seed, the leaven, and the seed that silently grows. These parables tell of the Kingdom's growth being natural, slow and silent, yet pervasive and transforming. The parable of the wheat and tares shows the broad tolerance of the Kingdom. And a further description of the characteristics of the Kingdom is found in Luke 17:20-21 -- "And when He was demanded of the Pharisees when the Kingdom of God should come, He answered them and said, 'The Kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold the Kingdom of God is within you!'"

Requirements for entrance, he said, were more than the negative "Repent", but also the positive "Believe": be as simple as a child, lay up treasures in heaven, serve God (and not try to serve mammon as well); keep from covetousness; be faithful in that which is least, be loyal to God; use natural gifts, love one's neighbor as oneself.





Another way in which Jesus sought to interpret God to man was through the presentation of Ideals. These ideals, presumably attributes of God, worthy of man's study and emulation, were important in his work of guidance. Through living up to ideals, a person could be helped, not only to a better understanding of God, but also in the attainment of an enriched life.<sup>73</sup>

Grace McCarty, with the help of graduate students at the University of Pittsburgh, discovered a list of ideals as taught by Jesus. This list was prepared from Huck's synopsis of the first three gospels:

Agreeableness, brotherhood, cooperation, courtesy, courage, earnestness, faith, forgiveness, friendliness, fruitfulness, generosity, happiness, health, helpfulness, humility, integrity, joyfulness, justice, love, loyalty, magnanimity, obedience, open mindedness, patience, peacefulness, perfectness, perseverance, piety, poise, prayerfulness, purity, repentance, reverence, righteousness, sacrifice, service, skill, simplicity, sincerity, sociability, spirituality, sympathy, truthfulness, wholeheartedness, wisdom.<sup>74</sup>

Further, these ideals were ranked in order of importance and in frequency of mention: "Love of mankind, faith, righteousness, service, intelligence, reverence, sincerity, loyalty, courage, forgiveness, sympathy, humility, leadership, cooperation, happiness, enthusiasm."<sup>75</sup>

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<sup>73</sup> John 15:7-12.

<sup>74</sup> Grace McCarty, A Study of the Technique in Discovering Ideals as Taught by Jesus, p. 15.

<sup>75</sup> Ibid., p. 87.



Even though Jesus gave no formal list of ideals, he did use the above ideals like leaven, to leaven the whole of his teaching.<sup>76</sup>

Another way in which Jesus interpreted God to man was through the presentation of Traits Which Constitute Christian Personality. These traits, like the ideals, were presumably further describing God to men. The traits are to be found in his Sermon on the Mount. As Professor Ernest Ligon selects them, they are:<sup>77</sup>

1. Happy are the poor in spirit: for theirs is the kingdom of heaven . . . (Matthew 5:3)
2. Happy are they who hunger and thirst after righteousness: for they shall be filled . . . (Matthew 5:6)
3. Happy are the meek: for they shall inherit the earth . . . (Matthew 5:5)
4. Happy are the pure in heart: for they shall see God . . . (Matthew 5:8)
5. Happy are they that mourn: for they shall be comforted . . . (Matthew 5:4)
6. Happy are the merciful: for they shall obtain mercy . . . (Matthew 5:7)
7. Happy are the peacemakers: for they shall be called the sons of God . . . (Matthew 5:9)
8. Happy are they which are persecuted for righteousness' sake: for theirs is the Kingdom of heaven. Happy are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you . . . (Matthew 5:10-12)

Commenting on these traits, the first four of which are a type of "experimental faith", and the second four of

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<sup>76</sup> Ibid., p. 9.

<sup>77</sup> E. M. Ligon, Psychology of Christian Personality, pp. 29-39.





which are "the sort of love which Jesus urged his followers to have for one another,"<sup>78</sup> Ligon says:

The most significant mistake that men have made in interpreting these verses of Jesus is the failure to note the first word in each of them, happy. Many people think of these Beatitudes as ethical duties to be performed. In fact, very often they think of them as directly opposed to the more pleasant things of life. Actually, they are very far from being ethical codes of conduct . . . He [Jesus] described [these] traits of personality which can be developed in any normal human being. They utilize human nature instead of neglecting it. They are flexible enough for all individual differences. If men should be inculcated with them, social codes would be unnecessary. Men would behave in a much more normal fashion than under the unnatural artificial systems.<sup>79</sup>

Here again, by noting the italicized words in the above quotation, it can be seen that Jesus used his creative approach. Having covered the main themes in Jesus' "unit of learning", the next element in a teaching-learning situation of which Jesus was aware was:

(4) The Aim. Of Jesus' teaching aims at least nine can be discovered. 1. To do his Father's will.<sup>80</sup> 2. To be accepted as Messiah ("I that speak unto thee am He . . .").<sup>81</sup> 3. To win learners, and train them as witnesses. Besides the enduring quality of truth in his life and teachings, he depended on believers to spread the gospel.<sup>82</sup> 4. To substitute vital for

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<sup>78</sup> Ibid., p. 89.

<sup>79</sup> Ibid., pp. 89-90. (Italics not in the original.)

<sup>80</sup> John 4:34.

<sup>81</sup> John 4:26.

<sup>82</sup> John 10:10.



formal religion.<sup>83</sup> A religion superficially held was as bad as no religion at all. Religion had to permeate one's life to be effective. 5. To fulfill the law.<sup>84</sup> 6. To show the way of life by example and precept.<sup>85</sup> 7. To quicken the faith and hope of men. There was so much in the world to upset and depress people. Their hopes needed reviving. They needed faith in themselves, in one another, and in God.<sup>86</sup> 8. To break the bonds of race prejudice.<sup>87</sup> 9. To destroy the works of darkness.<sup>88</sup> It is worthy of note again, that most of Jesus' aims were life and experience centered.

(5) Guidance Techniques. To Jesus, all real thinking began with a problem.<sup>89</sup> From problem to solution, to action. Much of Jesus' work of guidance was done because of problems which his learners found were troubling them. Arising as they did from life, they had the interest of the people. And that interest was a prime requisite, if the people were to grasp and retain the thing taught.

Another guidance technique was the use of the Parable.

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<sup>83</sup> Matthew 5.

<sup>84</sup> Matthew 5:17.

<sup>85</sup> Matthew 28:19-20. (The Great Commission.)

<sup>86</sup> Matthew 9:29, Luke 18:8, Mark 11:22.

<sup>87</sup> Matthew 10:6.

<sup>88</sup> H. H. Horne, op. cit., pp. 25-26.

<sup>89</sup> Ibid., p. 32.



As Horne points out: "Jesus, found, adopted, adapted, and perfected the parable."<sup>90</sup> Four types of parables are to be noted:<sup>91</sup> (a) A short comparison. The shortest parable is: "Physician, heal thyself." (Luke 4:23). (b) A story suggesting a comparison between familiar facts and spiritual truths. Examples are: the Rich Man and Lazarus,<sup>92</sup> the Pharisee and the Publican,<sup>93</sup> the Two Debtors.<sup>94</sup> (c) A story carrying the truth within it; such as the stories of the Good Samaritan,<sup>95</sup> the Ten Virgins,<sup>96</sup> the Prodigal Son.<sup>97</sup> (d) An allegory; such as the Sheep and the Goats,<sup>98</sup> the Tares,<sup>99</sup> the Mustard Seed.<sup>100</sup>

A third guidance technique was the use of the Question. Jesus knew the art of questioning. He had the ability, with a well-phrased and placed question, to get to the heart of the matter.<sup>101</sup>

A fourth guidance technique was Jesus' use of Symbols. To take only two examples: the Lord's supper, to teach his disciples that they should keep him ever in their mind; and washing the disciples' feet, teaching the necessity for humble

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<sup>90</sup> Ibid., p. 91.

<sup>92</sup> Luke 16:19-31.

<sup>94</sup> Luke 7:41-43.

<sup>96</sup> Matthew 25:1-13.

<sup>98</sup> Matthew 25:31-46.

<sup>100</sup> Mark 4:30-32.

<sup>91</sup> Ibid., pp. 77-78.

<sup>93</sup> Luke 18:9-14.

<sup>95</sup> Luke 10:30-37.

<sup>97</sup> Luke 15:11-32.

<sup>99</sup> Matthew 24-30.

<sup>101</sup> Matthew 17:24-27 (Temple tribute); Luke 10:25-37 (Good Samaritan); John 14:9 ("Show us the Father?"); Mark 10:2-12 ("What did Moses command you?"), and so on.





service when living the New Life.<sup>102</sup>

A fifth guidance technique was his use of the concrete in teaching the abstract. To teach trust, he said: "Behold the birds." To teach benevolence, he pointed to "This poor widow."<sup>103</sup>

A sixth technique was his use of positive suggestion: "Come", "Go", "Pray", "Sin no more", "Follow", "Sell", "Watch", "Go and tell", "Feed my sheep", "Work", "Make disciples of all nations".

A seventh was his technique of gaining attention. He used several approaches: he called for attention -- "Hearken". He announced his coming in advance. His posture was commanding; but he never posed. His language was imaginative, pictorial, concrete. He used, as seen above, the familiar to explain the unfamiliar. He taught by guidance and not as the scribes.<sup>104</sup>

Jesus was aware of certain factors in his work of guidance: the Teacher's own preparation, the Teacher's knowledge of the learner, the unit of learning, the aims of teaching, and certain guidance techniques. As discovered in each of the foregoing sections, he based his whole work of

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<sup>102</sup> H. H. Horne, op. cit., p. 128.

<sup>103</sup> Ibid., p. 123.

<sup>104</sup> The scribes and pharisees "Consumed their own time, and that of their disciples and hearers, with frivolous cases of conscience, ridiculous distinctions, and puerile splittings of controversial hairs -- questions not calculated to minister grace to the hearers." Adam Clarke, Commentary, Vol. V, p. 99. (*Italics not in the original.*)



guidance on interest, experience, cooperation with people whose thoughts he guided.

#### B. JESUS' WORK OF PREACHING

Two things present themselves in regard to Jesus' preaching: one, that Jesus' preaching and guidance work are closely interwoven. Often it is impossible to draw the line between them. Often they are synonymous with one another. Perhaps he wanted it this way, wanted posterity to be left with this impression, implying that the best preaching and guidance are complementary. Too, a study of his preaching, as much as the study of the other phases of his ministry, is rewarding not only for the one who is actively engaged in preaching, but for the lay person as well. By studying Jesus' principles and techniques of preaching, a person can be better fitted to guide others in learning how to live in harmony with God and man. This was portrayed clearly in the case of Jesus' disciples. First they watched him at work: "And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with him."<sup>105</sup> Then Jesus said to them: "Go ye into all the world, and preach the gospel to every creature."<sup>106</sup> Then, in the final stage, "They went forth, and preached everywhere, the Lord working with them, and confirming

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<sup>105</sup> Luke8:1.

<sup>106</sup> Mark 16:15.





the word . . ."<sup>107</sup>

In the gospels there are no less than nine places where specific mention is made of his preaching ministry.

1. Jesus came into Galilee, preaching the gospel of the Kingdom of God, and saying, "The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the gospel." Mark 1:14-15.
2. And Jesus went about all Galilee . . . preaching the gospel of the Kingdom. Matthew 4:23.
3. . . . he went throughout every city and village, preaching and shewing the glad tidings of the Kingdom of God. Luke 8:18.
4. From that time Jesus began to preach, and to say, Repent: for the Kingdom of heaven is at hand. Matthew 4:17.
5. The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor . . . to preach deliverance to the captives . . . to preach the acceptable year of the Lord. Luke 4:17-19.
6. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. Matthew 12:41.
7. . . . and the poor have the gospel preached to them. Matthew 11:5.
8. Matthew, chapters 5-7.<sup>108</sup>
9. Luke 6:17-49.<sup>109</sup>

From a study of these various occasions on which Jesus preached, it is found that his preaching had certain well-defined characteristics. For one thing, it was a popular type of preaching. His hearers "wondered at the gracious words"<sup>110</sup> which flowed from his lips, and his "word was with power".<sup>111</sup>

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<sup>107</sup> Mark 16:20.

<sup>108</sup> The Sermon on the Mount.

<sup>109</sup> The Sermon on the Plain.

<sup>110</sup> Luke 4:22.

<sup>111</sup> Luke 4:32.



That is why, as John A. Morrison says: "They did not come to hear Jesus preach because they felt that if they stayed away proprieties would be broken or that Jesus' feelings would be wounded. The crowds came to hear Jesus preach because his preaching was popular."<sup>112</sup> It grew out of life. And perhaps that was one reason why it appealed to a variety of people. His preaching was backed by real life experiences. Sometimes, of course, there were people who came with ulterior motives -- sheer curiosity, for bread, and to ridicule.

Secondly, Jesus' preaching was Reformative. That is, he "came not to call the righteous but sinners to repentance."<sup>113</sup> Those people who were whole, he said, did not need a doctor; but those who were sick. Having been sent to the lost tribes of the house of Israel, he felt that those who needed to be lifted up into higher moral and spiritual realms, were the ones he had to work with. He preached in an effort to guide, to "show them the way to heaven."<sup>114</sup> The time was short -- he could not waste it. Rather, he felt compelled to use what little time he had to reform people -- from the inside out; for from the heart of man proceed all things, good or bad.

Third, Jesus' preaching was Simple.

In language he was simple. No straining after effect lest he be thought to be unlettered. No big words to embarrass the humble listener. No involved sentences

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<sup>112</sup> J. A. Morrison, The Preacher of Today, p. 126.

<sup>113</sup> Matthew 9:13, and Luke 5:32.

<sup>114</sup> Adam Clarke, op. cit., p. 62.





to bewilder the untrained but honest mind. Practically all the words he used were of one or two syllables, which the common people who gladly heard him could understand. True, he used a language with a very limited vocabulary; but it is only the more marvelous that out of such limited material he constructed such beautiful vehicles of thought.<sup>115</sup>

He used simple, every-day, easily understood word pictures: the light (Matthew 5:14), the moth, rust, thieves (Matthew 6:19), the lilies (Matthew 6:28), the beam and mote (Luke 6:42), building on rock and sand (Luke 6:48-49).

His simplicity was not only in the words he used, but in his whole bearing. His simple dignity put an added force behind what he said.<sup>116</sup>

Fourth, his preaching had a Moral Earnestness. His words had the ring of destiny in them. He gives the impression of one who was always in deep concern while preaching, concern for the souls of his hearers. Knowing the tested truth of his message, which the Father had committed to him, he yearned for his flock to know it too. He shared that knowledge with others.

There can be earnestness, in preaching, which is empty. Jesus' earnestness stood the test. The reason being, possibly, that he was pleading on behalf of the Truth of the Ages, and not for himself.

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<sup>115</sup> J. A. Morrison, op. cit., p. 123.

<sup>116</sup> When Jesus set forth "in plain fashion a new gospel of richer and more realistic promise, the common people heard him gladly and the crowds followed him." E. J. Chave, op. cit., p. 11.





Fifth, his preaching was Authoritative. He spoke as "one having authority, and not as the scribes."<sup>117</sup> "What a word is this!" they exclaimed, "for with authority and power"<sup>118</sup> he delivers the message. Jesus could speak that way, knowing Whom he believed, and what he believed. His message was stamped with the imprimatur of the highest authority, God Himself. Why then should he give forth the Word with anything but confidence? It did not upset him therefore to have the Word infuriate his listeners. He was there to be as clear a channel as possible for the Word, not to divert the Word from those whom he knew would be hurt by it. For "My teaching is not mine, but his that sent me." Yet, in speaking with authority Jesus was not dogmatic. Nowhere does he compel people to listen to him or to follow him. "If any man would come after me . . ." was his approach. Acceptance of the divine truths and the following after him, were to be wholly voluntary.

Sixth, his preaching was Compassionate. He used irony, sometimes, with a purpose. But most of the time, even though he was a young man yet, Jesus sought to heal the wounded spirits of people. With his understanding of human nature, he realized that people needed to be healed, encouraged, by sympathetic sermons. For the most part, Jesus' preaching was

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<sup>117</sup> Matthew 7:29.

<sup>118</sup> Luke 4:36.



characterized by his compassionate, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."<sup>119</sup>

Seventh, his preaching was Cheerful. At least it was not altogether somber, as is popularly felt.<sup>120</sup> In fact, being aware of the therapeutic value of cheer, it is unlikely that he failed to put it into what he said in his preaching. "Be of good cheer," was one outright saying of his on the subject. Further instances may be found in unsuspected places, where the subtle implication of his humor is seen. The man trying to pull a large wooden beam out of his brother's eye; the very idea of a boy asking his father for some bread and receiving a stone, or asking for fish and getting a writhing snake.<sup>121</sup> These are subtle implications of humor, and further indications that he was aware of many little every-day things which make life happier.

Eighth, his preaching was Challenging, leaving his listeners with the feeling that they should go away and do

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<sup>119</sup> Matthew 11:28.

<sup>120</sup> "Many of our sermons, hymns and books pity Jesus because of his suffering. He spoke of his own life, even with its persecutions, as a blessed, that is, a happy life. Consider the exhaustless sources of Jesus' joy: his trust in his Father, his boundless hope for the future, his consciousness that he had found and was doing God's will for him, his sense of God's approval on his life, and his knowledge that he was doing a great and abiding service for men." H. E. Fosdick, The Manhood of the Master, p. 11.

<sup>121</sup> For other indications of Jesus' joy, see Matthew 9:10-15; Matthew 9:2; Matthew 6:28,29; John 2:1-2; Luke 15:3-10; Matthew 13:44; 25:21-23; 5:3-12; John 15:11; 16:22; 17:13.





something about it. "Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God."<sup>122</sup> For "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven."<sup>123</sup> Learn by doing, he indicated.

Ninth, his preaching was Spontaneous, or it sounded that way. "He opened his mouth and taught them saying."<sup>124</sup>. He preached, as he carried on his work of guidance, anywhere, whenever and wherever he saw a need. Spontaneity can be accused of shallowness, when, because the message is unpremeditated, the speaker thinks "off the surface of his mind." Not so with Jesus. Although he could preach on the edge of a moment, his well ordered, helpful sermons belie the possibility that they were unpremeditated. On the contrary, they have all the marks of being thoroughly prepared. His skill possibly lay in his ability to retain the sermons and bring each out when it fitted the need of the moment. Here again is an illustration of his life-centered approach.

Tenth, his preaching Exalted Individual Worth. Jesus seemed to know that his sermons would have fallen on deaf ears if he had not singled out the individual. For, if the individual is singled out, if he is made to feel how worthwhile and important he is, then that person is more likely to take an interest

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<sup>122</sup> Luke 12:8.

<sup>123</sup> Matthew 7:21.

<sup>124</sup> Matthew 5:2.



in the business. Jesus had learned this, or what is the explanation of his almost over-repetitious use of the pointed "You", "Your", "Ye", particularly in his Sermon on the Mount?

Eleventh, his preaching had an Urgency.

Take ye heed, watch and pray: for ye know not when the time is. For the son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.<sup>125</sup>

The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.<sup>126</sup>

Hereby Jesus tried to rouse the people to action, to living their best in the present.

In summing up, there are at least eleven characteristics of Jesus' preaching which indicate that he was a successful preacher with a life-centered approach. His sermons were not designed to win praise for the preacher. They were designed to teach men the way of abundant life, and to win praise for the heavenly Father.

### C. JESUS' WORK OF HEALING

What has been said in previous sections dealing with Jesus' work of guidance and preaching may be reiterated here. These three functions of his ministry, though treated separately for convenience in studying, were, in his practice,

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<sup>125</sup> Mark 13:33-37.

<sup>126</sup> Mark 1:15.





turned in the direction of teaching, of educating the whole person.

Concerning Jesus' work as a Healer, there are specific references in the gospels. Fourteen, among others, are listed here:

1. There came unto him a centurion, beseeching him and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. (Matthew 8:5-7)
2. And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them . . . (Matthew 15:30)
3. And great multitudes followed him; and he healed them there. (Matthew 19:2)
4. And the blind and the lame came to him in the temple; and he healed them . . . (Matthew 21:14)
5. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. (Mark 6:5)
6. Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. (Luke 4:40)
7. But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities. (Luke 5:15)
8. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. (Luke 22:51)
9. And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. (John 5:13)
10. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. (Matthew 4:23-24)
11. And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. (Matthew 10:1)





12. He went into their synagogue: and, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? (Matthew 12:9-10)

13. And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself. (Luke 4:23)

14. When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. (John 4:47)

These instances, and others, uncover certain characteristics about Jesus as a Healer. Setting aside his power to perform miracles, it is found that he qualified himself in many ways to be a Healer of men.

1. One way in which Jesus qualified himself to be a Healer, was by being Keenly Observant of men. So keen was he, that, to the gospel writer it seemed as if "He knew what was in man."<sup>127</sup> This ability came from constant practice in such observation, from a genuine love for people, from meditation, from a study of the Scriptures -- a source book of knowledge about God and man.

This keen observance is seen in his conversation with the woman of Samaria. She went into the town to tell the people: "Come, see a man, who told me all things that ever I did."<sup>128</sup> The narrative says nothing about the woman opening up the locked secrets of her past for him to look into. On the contrary, she was careful to try and remain an enigma to him. However, because he did tell the woman "all things" that she

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<sup>127</sup> John 2:25.

<sup>128</sup> John 4:29.



had done, indicates that he drew his conclusions from what he observed. Further, it seems that what he learned from observation helped him to cooperate with the woman for her own healing in mind and in spirit.<sup>129</sup>

On another occasion, when a paralytic was let down through the roof by his four friends, Jesus bid the man arise, for his sins were forgiven. "Why doth this man thus speak blasphemies?" asked the critics in the crowd, "Who can forgive sins but God only?"<sup>130</sup> Again, however, it had been a case of Jesus observing, and then discovering the cause of the hidden trouble.

2. Jesus was Serene, never in haste. Nowhere does Jesus give the impression of rushing from one place to the other. A leisureliness lies on the page. And this was in spite of his oft-repeated injunction that there was so much still to be done, and so little time to work, for the night was coming swiftly.<sup>131</sup> An illustration of his serenity is seen in the healing of Jairus' daughter. "Be not afraid, only believe," he urged the father of the girl.<sup>132</sup> Then Jesus hurried -- a life was at stake.

But then came an obstacle -- a humble, believing

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<sup>129</sup> R. L. Dicks, The Art of Ministering to the Sick, p. 209.

<sup>130</sup> Mark 2:1-12.

<sup>131</sup> John 9:4.

<sup>132</sup> Mark 5:35-43.





woman. She had been under the care of doctors for several years, but had grown worse. In faith she reached out to touch Jesus' robe as he passed by. Her touch of faith stopped him. The need of the moment took precedence over all else. Without any appearance of bafflement at being thwarted, he stopped to put his skill at the disposal of the woman. There is reason to assume that this serenity was a help to Jesus as a Healer, for his calm steadiness must conceivably have prepared, in the emotions of the sick, just the right spiritual attitude to insure healing.

3. He was Impersonal. That is, he never pried into the lives of anybody. They pried into his life.<sup>133</sup> He never retaliated by prying into their lives. This can not mean that he was disinterested in the personal welfare of those with whom he came in touch. But, impersonal, he won their confidence, so that they seemed to want to disclose their troubles to him, of their own free-will.<sup>134</sup>

4. Jesus recognized the moral causes which in certain cases lay behind the physical disease. Nine out of the twelve miraculous deeds recorded by the three synoptists are acts of healing: 1. Fever. 2. Leprosy. 3. Paralysis. 4. A withered hand. 5. Demoniactal possession. 6. Uterine hemorrhage. 7. Reanimation at the point of death. 8. Epilepsy.

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<sup>133</sup> Matthew 22:15; John 8:5-6.

<sup>134</sup> Matthew 15:22-28 (Canaanite's daughter healed); Mark 10:17-22 (Rich Man); John 11 (Death of Lazarus).



## 9. Blindness.<sup>135</sup>

Jesus demonstrated his ability to pick out certain cases, among these, behind which were moral causes. Leprosy was one. Leprosy was of two types: curable and incurable. The curable type, like certain forms of eczema, was caused by mental strain. And mental strain often indicates that the person is not God-centered -- rather, he is off-balance, morally.<sup>136</sup> There is reason to assume that Jesus was able to discern these two types of leprosy -- and practice his work of healing accordingly.

In the case where Jesus cast the demons out of the mad-man, he again recognized the man's real trouble as being moral, when he commanded the "Legion" of devils to leave. Jesus wished to get at the root of the matter in physical ailments. Rather than cover over a wound, he would go deeper; and, if something was wrong in the inner life, it was there he felt that he needed to spend time in healing.

5. He appealed to the best in people. Observing the

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<sup>135</sup> Worcester, et. al., Religion and Medicine, pp. 345-346.

<sup>136</sup> (a). "A famous surgeon told me that ninety percent of the people who came to him for operations could have been cured without operations if they had had right moral and spiritual attitudes toward life. The diseases would have been headed off -- they were largely functional before they became organic. A Scotch doctor says that one half of his patients are ill through moral conditions. A doctor remarked to me: 'Ninety percent of my patients would be well if they found God.'" E. S. Jones, op. cit., p. 100.

(b). "No one can appreciate so fully as a doctor the amazingly large percentage of human disease and suffering which is directly traceable to worry, fear, conflict, immorality, dissipation, and ignorance -- to unwholesome thinking and unclean living." William S. Sadler, quoted by E.S.Jones, Ibid., p.220.





hidden resources in people, Jesus challenged people to use those resources to help heal themselves.

The chief element of Christ's power lay in the fact that He thrilled the principle of perfectibility latent in every rational creature whom He addressed. By His own incarnation He glorified humanity, and came breathing into every recess of its bleeding and aspiring heart nothing but peace and love. He explained the possibility of our being one with God, and presented motives for our becoming grand as eternity. In this way He portrayed the soul as a treasure most precious, which the Father bends down with infinite solicitude to rescue, ennoble, and forever preserve.<sup>137</sup>

6. He required faith "on the part of the healed, of his friends or of both."<sup>138</sup> "Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour."<sup>139</sup> "Then touched he their eyes, saying, According to your faith be it unto you."<sup>140</sup> And about the man who was let down through the roof, it was related: "And when he saw their faith, he said unto him, Man, thy sins are forgiven thee."<sup>141</sup> "But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole."<sup>142</sup> As Stanley Jones concludes:

Faith is not "believing in spite of evidence", nor "believing what you know isn't true", as some have cynically suggested. Rather it is an open-eyed adventurous

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<sup>137</sup> E. L. Magoon, in Thirty Thousand Thoughts, by Spence, Exell, Neil, p. 22.

<sup>138</sup> Worcester, et. al., op. cit., p. 351.

<sup>139</sup> Matthew 15:28.

<sup>140</sup> Matthew 9:29.

<sup>141</sup> Luke 5:20.

<sup>142</sup> Luke 9:50.





affirmation that in and through things is a Good Will, and that Good Will is God. Therefore faith relates itself to that Good Will by betting its life on it. It is hope grown convinced and courageous and constructive.

Jesus was always saying that without faith life collapses, but with faith you can remove mountains, you can do anything with yourself and others. Therefore he was always asking men to throw aside fear and take faith. In the midst of a world filled with fears he was constantly saying to all classes of people, "Fear not, only believe."<sup>143</sup>

7. He gave lavishly of himself. Jesus could do this because he was in constant touch with God, and therefore had a reservoir of power to draw from. His connection with God was kept up by means of faith and prayer. He was wise enough to realize that there could be no outpouring of himself without a similar inpouring from above. Thus "great multitudes came together to hear him, and to be healed by him of their infirmities. And he withdrew himself into the wilderness and prayed."<sup>144</sup> Yet, only for "their sakes" he sanctified himself.<sup>145</sup>

Always confident that he could be filled with power, if he waited for it, Jesus was prodigal in his spending of power for the benefit of others. He gave unstintingly of himself: finally giving his life on Calvary. People were attracted to him because of this sacrificial spirit, for one thing.

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<sup>143</sup> E. S. Jones, op. cit., p. 110.

<sup>144</sup> Luke 5:15-16.

<sup>145</sup> John 17:19.



8. He used simple helps. Jesus did not use a bewildering variety of professional remedies; but simple helps, such as when he spat on the ground, made clay, and anointed the eyes of the blind man. At the same time that he was doing this, however, he was trusting firmly in the wonder-working power of God.

Why did Jesus stoop to such humble helps? Why did he not try something more spectacular? It would appear that since he was consistently simple and in many ways demonstrated his ability to use skillfully whatever was at hand, the point under consideration is logical: it is in line with Jesus' characteristic way of doing things. He used simple aids to further his healing ministry. He demonstrated that healing aids did not have to be elaborate to bring success,<sup>146</sup> if the healer knew how to work along with the healing processes in the universe.

There were at least eight qualities which made Jesus an effective healer. It has also been found, that keeping his aim to teach ever before him, he used this "healing" method to teach people. Indications are that his healing was performed so that others would know and come to experience the abundant life -- harmonious living with God and man.<sup>147</sup>

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<sup>146</sup> P. E. Johnson, Psychology of Religion, p. 245.

<sup>147</sup> Ibid., p. 246.





## D. JESUS' WORK OF EDUCATING LEADERS

In a summary, Grace McCarty<sup>148</sup> has outlined all the more specific references to Jesus' leadership program.

Calling disciples.....Matthew 4:18-22.  
 Calling disciples.....Mark 1:16-20.  
 Calling disciples.....Luke 5:1-11.  
 At Thy word.....Luke 5:4,5.  
 Thou shalt catch.....Luke 5:10-11.  
 In teaching\*.....Luke 4:31-32; 4:14-15.  
 In healing\*.....Luke 4:35,36,39.  
 Follow me.....Luke 5:27-28.  
 Jairus' daughter\*.....Luke 8:51-56.  
 Over elements.....Luke 8:22-25.  
 Over demons\*.....Luke 8:26-39.  
 In healing\*.....Luke 9:42.  
 Given to disciples.....Luke 9:1-5.  
 In teaching\*.....Luke 10:1-8.  
 Over others.....Luke 19:30.  
 Over others.....Luke 22:7-14.  
 In teaching\*.....Luke 16:17.

\* Guidance, Preaching, Healing.

From this it would seem that Jesus' leadership program had at least three elements in it. These elements can be illustrated by additional scriptural sources, not included in the foregoing outline: (1) Guidance of the leaders. One example of this, as already noted, was Jesus' encounter with the rich young man.<sup>149</sup> It was at that time that Jesus' also guided the thoughts of his leaders in learning how they might gain eternal life. Another example was when the "Mother of Zebedee's children" asked Jesus to give her two boys preferred positions. He replied: "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?"

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<sup>148</sup> Grace McCarty, op. cit., pp. 120, 136, 151.

<sup>149</sup> Matthew 19:16-30.



Confidently the disciples said: "We are able." Then he taught them about the virtue of humility: "Whosoever will be great among you, let him be your minister . . . let him be your servant . . . Even as the Son of man came not to be ministered unto, but to minister . . ." <sup>150</sup> Another example was when the disciples were distressed at having failed to heal the boy with a dumb spirit. They said to Jesus: "Why could we not cast him out?" He guided them, in his reply, into ways of further preparation for their role of leadership of the flock: "This kind can come forth by nothing, but by prayer and fasting." <sup>151</sup> Another example was when the disciples asked: "Lord, teach us to pray," and he complied with their request. <sup>152</sup> At these and at many other times Jesus guided the thoughts of his leaders, so that they would be helped in learning the fundamentals of true leadership.

(2) A second element in Jesus' leadership program was teaching his leaders by his own example. Mark records that Jesus "ordained twelve, that they should be with him." <sup>153</sup> Luke mentions this fact too, and more, for he says that the disciples were with Jesus, and no doubt closely watching his every act as "he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God." <sup>154</sup> Jesus took

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<sup>150</sup> Matthew 20:20-28.

<sup>151</sup> Mark 9:29

<sup>152</sup> Luke 11:1-10.

<sup>153</sup> Mark 3:14.

<sup>154</sup> Luke 8:1.





these future leaders along with him, that they might learn not only from his precepts, important though they were, but also from his example. Characteristic of this element in Jesus' leadership program, was an incident in the garden of Gethsemane. One of the disciples, using a sword, had cut off an ear of the high priest's servant. Jesus' response in this case might well be called a combination of precept and example, for as Luke says: "Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him."<sup>155</sup>

(3) A third element was the opportunity which Jesus provided for his leaders to put into practice the things which they had learned: opportunities to practice, for themselves, Jesus' methods of teaching. Two opportunities may be cited: one, when the twelve disciples were sent out,<sup>156</sup> and when the seventy were sent out.<sup>157</sup> Then, there was the final opportunity provided, as Mathews describes it:

There was, however, one more final command that Jesus had to give to them all, and one last promise. He called them all to meet with him again on the mountain. There had he taught them. Thence he had sent the Twelve out two by two to carry the Good News of the Kingdom of God to the people of their own nation in their own homeland. His disciples, not only of the Jewish people but of every nation and race, were now to become a new nation, an immortal comradeship, a world community whose one bond of unity is that they follow him -- are his body. "Go," he said, "and make disciples of all nations; and teach them to obey all

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<sup>155</sup> Luke 22:51.

<sup>156</sup> Matthew 10:5-11:1; Mark 6:8-11; Luke 9:2 (See H. B. Sharman, Records of the Life of Jesus, pp. 70-73).

<sup>157</sup> Luke 10:1-24. (See H. B. Sharman, Ibid., pp. 98-99).





the commands that I have given you. And lo, I will be with you all the days, even unto the end of the world."<sup>158</sup>

#### IV. SUMMARY OF THE CHAPTER

Primarily Jesus was a Teacher. References to his work of teaching are to be found through his entire ministry. Furthermore it has been found that Jesus used at least four methods by which to teach people how to live the abundant life: by Guidance of the thoughts of people, or teaching through the mind; by Preaching, or teaching through the spirit; by Healing, or teaching through the body; by Training Leaders -- which was meant not only to teach a select group in a more intimate way, but through them to teach a great many other people. More than this, there have been indications that Jesus tried, whenever possible, to maintain the mind, spirit, body emphasis. He was aware, apparently, that the more avenues of approach he could use in a given situation, the better were the chances of his leading people into the way of more abundant living.

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<sup>158</sup> Basil Mathews, op. cit., p. 493. (Italics not in the original.)



## CHAPTER IV

### I. PURPOSE OF THE CHAPTER

It is the purpose of this chapter to discover whether Jesus' methods of teaching can be used in the present-day. If they can, an attempt will be made to ascertain how Jesus' method of guidance can be more fully used today. As this work of guidance is for the most part being done by the Church School, a search will be made in order to discover the fuller uses of Jesus' method of guidance in the Church School of the present-day.

### II. JESUS' METHODS OF TEACHING FOR TODAY

Having outlined Jesus' manifest methods of teaching, it appears as if the next step should be an application of those methods, in their observable totality, to the present-day. That is, to take Jesus' methods of teaching, as they have been described in the previous chapter, and apply them, in every detail, to the teaching-learning process of the present-day.

Is a mechanical transference of this sort justified, wise? It might simplify matters in Religious Education. For some people it might be the right procedure, in the light of their interpretation of Jesus' words: "Heaven and earth shall pass away, but my words shall not pass away."<sup>1</sup> Yet a literal and detailed application would be a mistake,<sup>2</sup> for if Jesus "had laid down rules about such matters, we should probably pay no attention to him today. For rules at best, last for

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<sup>1</sup> Matthew 24:35.

<sup>2</sup> H. H. Horne, The Philosophy of Christian Education, p. 100.





but a day; every generation brings a new situation, new problems, and new knowledge." Rall continues: "It is a mistake to wrest the words of Jesus and try to get detailed answers about the problems of our day."<sup>3</sup> To this Chave adds that "it is better to catch the spirit of Jesus in the search for the abundant life than to consume time and energy in controversial discussions about his life or teachings."<sup>4</sup> Further, Professor C. H. Dodd appears to be of the same opinion. In a speech at Cambridge University in 1936, Professor Dodd said: "The present task is to grasp the whole first century gospel in its temporary historical and actual reality, and then to make the bold and even perilous attempt to translate the whole into contemporary terms." The word translate here seems to indicate a process of adaptation, and certainly not a mechanical transference.

This possibility emerges, then, that Jesus' methods of teaching can be creatively adapted for use in the present-day. As Hartshorne has pointed out, Jesus himself practised this process of creative translation: "What Jesus did was to adopt God's strategy as his own, applying it to the treatment of individuals..." And further,

The fact that Jesus succeeded in doing all these things, ....is...a pivotal point in the history of civilization, for here the growth of persons is linked up with the fundamental creative activity of the universe itself.<sup>5</sup>

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<sup>3</sup> H. F. Rall, The Teachings of Jesus, p. 123.

<sup>4</sup> E. J. Chave, op. cit., p. 14.

<sup>5</sup> Hugh Hartshorne, Character in Human Relations, pp. 237-238.



And if Smith, after surveying the "modern quest for the historic Jesus" comes to the conclusion that "the real Jesus is a twentieth-century modernist",<sup>6</sup> then a defensible position is reached in the argument, namely, that Jesus' methods of teaching can be creatively adapted for use in the present-day.

How shall this adaptation be accomplished? Two possible procedures present themselves: (a) To learn the facts of Jesus' methods of teaching as they are manifest in the gospels, and fill in the rest with the help of the spirit of Jesus. To "fill in" appears to be necessary, since there are obviously gaps; and "with the help of the spirit of Jesus", since "the spirit of Jesus", as Chave has already stated, is a reliable guide for the present-day. This filling in, of course, lies in the realm of faith, but then it need not cause the adaptation process to be any less effective, since, as T. H. Davies says: "All our available facts are faith-facts, interpreted facts." He continues:

They relate to the inner meanings and potencies of the historical Jesus, of his inner mind and spirit, as a gracious unfoldment of the living God in history, who is for faith the creative soul of the spiritual order.<sup>7</sup>

(b) To use as many of Jesus' methods of teaching, in as much of their detail as is possible, in the present-day. At the same time this is being done--putting the best current methods of teaching under the scrutiny of Jesus' spirit, preserving

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<sup>6</sup> H. Shelton Smith, Faith and Nurture, p. 19.

<sup>7</sup> T. H. Davies, The Gospel of the Living Jesus, p. 205.





and applying what is valid, and disregarding that which is not valid.<sup>8</sup> In this way Jesus' methods of teaching, and present-day methods of teaching, will complement each other. "The accumulated traditions of the past" will thereby undergo "re-testing, re-appraisal and reconstruction in the light of expanding experience; and at the same time contemporary experience" will undergo "interpretation, appraisal, and re-direction in the light of our historic Christian heritage."<sup>9</sup> This reciprocity is further clarified by Robert Calhoun, who says:

our task is not to substitute ourselves, our insights, and our sermons for Jesus Christ, seeking to provide an improved gospel, up-to-date and better suited to the needs of our time. Our task is to use whatever insight, fervor, contemporary knowledge, and mature wisdom we may have, to help bring our fellows, as fully as possible, within view of Jesus Christ and the God he revealed. For in him we are face to face not simply with a lofty ideal, but with a world-changing actuality.<sup>10</sup>

These twin procedures, namely, to learn the facts of Jesus' methods of teaching, and put them to work after their cross-fertilization with present-day experience, appear to receive added support from the Committee on Religion and Education of the American Council on Education. In a recent report, the Committee included a section on "What we mean by 'Teaching.'" After discussing the two main conceptions of the

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<sup>8</sup> E. M. Ligon, "Contribution of Psychology to Religious Education," Religious Education, September-October, 1946, p. 265.

<sup>9</sup> Christian Education Today, p. 15.

<sup>10</sup> Robert Calhoun, The New Life Magazine, November 17, 1945.





educative process which have been held in recent years, the Committee concluded:

Hence, it would appear that the controversy about whether education is transmissive or critical is in some sense artificial. Education must be both. It must equip [people] not only to pass on the culture but to pass on the culture. Only an appreciative understanding of <sup>11</sup> tradition makes possible a critical appraisal of it.

These twin procedures, with their supportive evidence, indicate the permissibility of attempting the adaptation of Jesus' methods of teaching to the present-day. And, having already presented the facts of Jesus' methods of teaching as they are manifest in the gospels, which means that so far as this study is concerned the first of the twin procedures has been taken care of, then it remains to discover the second of the twin procedures in practice today. Taking the field of guidance, first, an effort will be made to adapt Jesus' methods of teaching in such a way, that in this field a fuller use can be made of Jesus' methods of teaching.

Since the Church School has, for the most part, guided the thoughts of young and old people in matters of religion,<sup>12</sup> it may well be chosen as the first area for an adaptation of Jesus' methods of teaching.

#### A. THE PROGRAM OF GUIDANCE IN THE CHURCH SCHOOL

According to the study of Jesus' work of guidance, as

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<sup>11</sup> "The Relation of Religion to Public Education--The Basic Principles," Religious Education, May-June, 1947, pp. 137-138.

<sup>12</sup> N. C. Harner, Youth Work in the Church, p. 109.



as it was found in the previous chapter, one factor in the teaching-learning situation is the Teacher himself.

(1) The Teacher in the Church School of the present-day should, according to the example of Jesus, be (i) a Christian, one who earnestly seeks to live the abundant life. That is, he ought not to be only an intellectual believer in the Life and Teachings of Jesus, but also be a believer in the Lord with all his heart and soul and strength. As Horne gives an added reason: "the Jesus of the scriptures, not the critics, is the Jesus our people learn and are taught. The scriptural Jesus is our way of Life."<sup>13</sup> The Teacher is one who is making a definite, conscious, though sometimes stumbling attempt to walk in the Christian way of life. "If any man would come after me," said Jesus, "let him deny himself, and take up his cross daily, and follow me."<sup>14</sup> This means, among other things, that Jesus must be emulated as far as is humanly possible.<sup>15</sup> Life must be under his direction, through prayer, meditation, the studying of the Bible, and waiting for his answers. (ii) The Teacher ought also to be a student of the Bible, and especially of the New Testament. Concerning the first part of this requirement, Craig points out that "Christian teachers need a fresh realization of the importance of the Bible and a new grasp upon

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<sup>13</sup> H. H. Horne, op. cit., p. 16.

<sup>14</sup> Luke 9:23.

<sup>15</sup> William Manson, The Gospel of Luke, p. 110.





its main teachings."<sup>16</sup> Of course, as Craig explains, it has become clear that not all sincere Christians are equally valid interpreters of the Bible. "The guidance of the Holy Spirit is real, but it does not guarantee expert information or infallible judgment."<sup>17</sup> Therefore the average Bible reader, and this would possibly mean the average Church School Teacher, is advised to use "helps" so that the Bible might be meaningful to him. Concerning the second part of the requirement, namely, studying the New Testament, Harner says that Teachers "need first of all, not a better understanding of teaching method but a better understanding of the Christian religion."<sup>18</sup> But why, it may be asked, should the Christian Teacher be a student of the Bible, and especially of the New Testament? Why is the Bible considered as being of importance as a basic source-book? In answer, Homrighausen says that it is because the Bible is

divinely-initiated revelation, embracing a body of living, eternal truth through personality and history, capable of constant appropriation in and adaptation to the contemporary scene through faith and the Divine Spirit . . . This . . . is found in the Hebrew-Christian tradition, and witnessed to in the scriptures, finding its culmination in divine incarnation, the Word became flesh, and issuing in constant realization, through the Holy Spirit.<sup>19</sup>

(iii) The Teacher ought also to know about the entire Christian

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<sup>16</sup> Clarence Tucker Craig, "The Place of the Bible in Teaching," The Church School, October, 1947, p. 26.

<sup>17</sup> Ibid., p. 24.

<sup>18</sup> N. C. Harner, The Educational Work of the Church, p. 106.

<sup>19</sup> E. G. Homrighausen, "The Real Problem of Religious Education," Religious Education, January-March, 1939, p. 16.



movement, in which his work is a fractional part. Jesus was cognisant of the specific situation in which he was working. But at the same time he was not unmindful of the total picture in which the specific situation was set. His world vision and knowledge gave him perspective on the immediate task. It gives promise of working in a similar way with the Christian Teacher today. Such a study is never ending. The Teacher, however, will look upon it as such, keeping up the search, with growing experiential knowledge of the world mission of Christianity.

In these three ways the Christian Teacher can prepare himself for his work of guidance: he will be a sincere Christian, he will be a student of the Bible, and especially of the New Testament, he will learn about the entire Christian movement. Yet these are obviously not the only ways in which he will prepare himself. For as he deals with individuals and groups, which will naturally differ one from the other, he will undoubtedly feel the need to prepare in more specific ways.<sup>20</sup>

(2) The Learner. The Learner, whether young or old, is another factor in the teaching-learning situation. As Jesus showed,<sup>21</sup> the Teacher of the present-day will believe

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<sup>20</sup> "This includes practical knowledge of the interests, characteristics, needs, and activities of [persons], and knowledge and mastery of the resources of both the materials and the methods of guidance. In case these resources are not available in the leader's own experience, he must know where to find them elsewhere and how to use them." E. P. Westphal, op. cit., p. 159.

<sup>21</sup> Norman E. Richardson, The Christ of the Classroom, p. 14.





in the worth of the individual person, will provide persons with a "sense of worth";<sup>22</sup> as Chave says. How can this be done? How can the Teacher find out about the person sufficiently, so that individual "worth" may be discovered, and believed in? How can Teachers be "sensitized thoroughly to the individual needs of their pupils"?<sup>23</sup>

Educators have discovered several types of techniques which can be used today to find out about the individual. There are Standardized Tests<sup>24</sup> for the purpose of discovering personality types, general intelligence, specific aptitudes, interests, aesthetic sensibilities, skills and achievements. The tests of the following men have been proved, and are adaptable for use in the Church School: Seashore, Pressey, Downey, Brotemarkle, Viteles, Strenquist and Terman. Then there is the Questionnaire technique -- which results in a knowledge of each pupil's home, interests, School, Church and vocational aptitude. Then there is the Self-Analysis Blank technique, as suggested by Brewer,<sup>25</sup> which asks the following questions: "What kinds of work have you done?" "Which school studies do you like best?" "What do you like about them?" "How do you intend to prepare for the occupations

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<sup>22</sup> E. J. Chave, op. cit., pp. 37-44.

<sup>23</sup> N. C. Harner, op. cit., p. 107.

<sup>24</sup> A. J. Jones, Principles of Guidance, chapters 6-11.

<sup>25</sup> Gordon and Seasholes, The Homeroom Teacher, n.p.





you are considering?" This is also the idea behind the Individual Guidance Record.<sup>26</sup> Closely related is the Autobiographical technique,<sup>27</sup> which gives a fairly accurate account of the pupil's habits, motives, family history, life-purposes. The Anecdotal technique<sup>28</sup> consists of a brief recording of a particularly striking act which the pupil has done. It gives a reasonably good picture of the pupil being studied. It is comparatively easy for the teacher both to find and to record these anecdotes.

The most inclusive technique is the Case Study and the Case History. In an abridged outline, the following are the points stressed in the Case History:<sup>29</sup> 1. Chronological data, date and place of birth, with important events during development period. 2. Intelligence. Results of tests, measurements, observations, and opinions of persons who have known the pupil. 3. Temperament. Expression of character in the form of mood: phlegmatic, calm, moderate, active, excitable. 4. Other mental conditions, not strictly intellectual or temperamental. 5. Physical condition. 6. Moral character, virtues and attitudes towards religion. 7. Conduct. Detailed account of behavior, and offenses committed.

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<sup>26</sup> Shirley A. Hamrin and Clifford E. Erickson, Guidance in the Secondary School, pp. 77-95.

<sup>27</sup> Ibid., pp. 95-96.

<sup>28</sup> Ibid., pp. 96-97.

<sup>29</sup> William C. Reavis, Pupil Adjustment, pp. 79-110.



These are the approved standard techniques for studying the individual. Their use can be determined by the conditions in the local Church. One technique may be used, with modifications. Or a combination of techniques may be used -- whichever way the local Teachers think they can gain the fullest and most accurate information about the individuals whom they attempt to guide.

Along this line, but beyond the study of the individual, there is the matter of class groupings. These not only facilitate even more individualized attention for each pupil, young and old, they also help in the grading of lessons suitable for each group. The following groupings are helpful for work in the Church School: Children's division, nursery -- birth to 3 years; kindergarten -- 4,5; primary -- 6,7,8; junior -- 9, 10, 11. Youth division, junior high -- 12, 13, 14; senior high -- 15, 16, 17; young people -- 18-24. Adult division, young adults -- 25-35; older adults -- 36 up.<sup>30</sup>

Other helps for the Teacher's study of individuals, are seven fundamental principles. These principles embody that which is reasonably sound in science and religion. And, if the Teacher utilizes them in connection with his work with individuals, these individuals may experience the joy of creativity.

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<sup>30</sup> N. C. Harner, op. cit., p. 152.





The first principle is this: The inner world is the primary reality. The first fact of existence is: "I am conscious." The "I" - sayer is the most fundamental of all realities, and the "I" is crucially an inner-world phenomenon.

The second principle is this: Both the inner world and the outer or sensory world are real.

Third, the inner world derives the richness of its content from the sensory world. The inner world needs the sensory world as its source of data, or raw materials, of practical problems.

Fourth, the sensory world finds rationality and meaning only by means of the inner world.

Fifth, the inner world and the outer world thus need one another, and no program for human life can succeed continuously unless it brings the two worlds into effective interaction.

Sixth, the values of the outer world often are limited in quantity and hence acquire scarcity characteristics, so that the more one shares the less one has left. But the values of the inner world are greater the more they are shared. Sensory values must therefore be made to minister to inner-world values, and must not be allowed to dominate over inner-world values.

The seventh principle is the most important. Both in the inner world and in the sensory world we find evidence of spontaneous creativity. This creativity is the source from which there emerged into life all of the patterns which we know. We are looking for activity patterns which will bring the energies of the universe joyously flowing through us as we follow them. We can find those patterns in proportion to the extent that we learn to fit our lives creatively into the master patterns of the spontaneous creativity of the universe.<sup>31</sup>

It has been found that the Teacher, in seeking to guide the thoughts of the learner, may come to know the individual learner by the use of various techniques: adaptation of Standardized Tests, by the Questionnaire, the Self-Analysis Blank, the Anecdote, the Case Study, the Case History, class groupings, and the recognition of Hornell Hart's seven principles on which creative living is based. Gaining knowledge of the individual means, for the Teacher, that this

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<sup>31</sup> Hornell Hart, New Gateways to Creative Living, pp. 188-190.



knowledge may be used to guide each learner in the best possible way, both during the Church School sessions and in the home.

This mention of the home presents another aspect of the problem. Why guide individuals in the home, and how? Why, because of the cross-fertilization which takes place between the Church and the home. As Munro explains:

. . . it is a relationship of complete mutuality. The family finds its richest self-realization in the larger community of Christian families. The Church finds its noblest fruitage in the love and community of family life. Together they seek to develop each person to his fullest spiritual capacities and to extend that love and community to encompass all mankind as children of one Father.<sup>32</sup>

The basic reason, however, as to why individuals need guidance in the home, is given by Jesus. The reason comes out of his teaching about the family, on two different occasions. One, "Behold, my mother and my brethren. For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother."<sup>33</sup> Two, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."<sup>34</sup> Here, as Rolland W. Schloerb has said,

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<sup>32</sup> Harry C. Munro, "A Family-Centered Curriculum," Religious Education, May-June, 1944, pp. 166 ff.

<sup>33</sup> Matthew 12:46-50.

<sup>34</sup> Luke 14:26.





Jesus

is stressing the conviction that blood relationships in themselves are not enough to make a true family life . . . persons come into relationship with each other as persons on a deeper level than blood brotherhood.<sup>35</sup>

And further, Jesus meant that "if family life is to be made personal, . . . it must be built upon the sharing of common loyalties."<sup>36</sup>

It follows, then, that if true family life is to be built on the sharing of common loyalties, as Jesus indicated, and if the family finds its richest self in its relationship to the Church, then a closer interaction between home and Church appears to be necessary.

One way to have closer interaction, is for Church School Teachers to guide individuals in the home, since, as Lindhorst says: "the home is the place where guidance can be best given to all ages in the practice of Christian living."<sup>37</sup> How can individuals be given guidance in the home? The Teacher can visit in the homes of members and others interested in the Church School. In the home, the Teacher can, by guiding the thoughts of people, "enrich the life of each member of the family and help him feel the unity of his group in the church."<sup>38</sup> This guidance can be done in such matters as preparation for marriage, making a home, facing pain, death, sorrow, and other

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<sup>35</sup> R. W. Schoerb, "Jesus and Family Loyalty," Religious Education, January-February, 1948, p. 35.

<sup>36</sup> Ibid., p. 36.

<sup>37</sup> F. A. Lindhorst, op. cit., p. 90.

<sup>38</sup> Ibid., p. 91. (Italics not in the original.)





crises.<sup>39</sup> Guidance may also be given in matters of hygiene and health, social relationships and contacts, education and vocation, sex, money, recreation, and religion.<sup>40</sup>

More than guiding individuals in the home and during the Church School sessions, the Teacher can, following the example of Jesus, also guide the thought life of the group. In this work the Teacher will be helped by the knowledge which he has been able to gain about the individuals who make up the particular group.

Concerning the Teacher's work of guidance during the Church School sessions, whether on weekdays or on Sundays, he can work out a program of study with the cooperation of the class, welcoming helpful suggestions from the class. He can plan activities for his class; planning each class session ahead of time with the aid of the Bible, the Church School literature which is supplied, reliable magazines, books -- together with personal experiences. This sort of preparation will help to keep the teaching life-centered.<sup>41</sup> Just as in his work of teaching individuals, as noted previously, here too the Teacher will not alone guide the group in the classroom, but also guide the home group. The family, as a family,

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<sup>39</sup> Wesner Fallaw, "How the Family Teaches Religion," Religious Education, January-February, 1948, p. 5.

<sup>40</sup> James Lee Ellenwood, There's No Place Like Home, pp. 124-125.

<sup>41</sup> N. C. Harner, op. cit., pp. 108-112.



needs guidance.<sup>42</sup> Both in the Church and in the home, the Teacher can seek to guide groups along educational lines, vocational lines, recreational lines, personal-social-civic lines, health lines, home and community lines.<sup>43</sup> The Teacher can often remind himself that "Example has as much to do with character as precept."<sup>44</sup>

(3) The Unit of Learning. What things shall be taught? Taking Jesus as an example in this, as in the foregoing factors, it will be seen that any unit learning which is to help people to find the way to creative living -- must be vital. For "if learning is to be effective, the things to be learned must have meaning for the learner and be related to his interests and needs."<sup>45</sup> The unit of learning, then, "cannot be made for all by one educational genius,"<sup>46</sup> as it often has been. There is an indication rather, that it ought to be the product of a unified creative study by many people, who base their guided research on life-centeredness. Because, if the unit of learning is born out of life experiences, it can so much the more fit the needs of a growing people.<sup>47</sup> It would appear, then,

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<sup>42</sup> John M. Brewer, Education as Guidance, pp. 58-59.

<sup>43</sup> S. A. Hamrin and C. E. Erickson, op. cit., pp. 160-178.

<sup>44</sup> E. F. Underwood, Some Contributions of Psychiatry to Religious Education, p. 79.

<sup>45</sup> P. H. Vieth, The Church and Christian Education, p. 75.

<sup>46</sup> P. H. Vieth, Teaching for Christian Living, p. 262.

<sup>47</sup> Gertrude McIntosh, "An Experiment in Curriculum Building," Religious Education, July-August, 1947, pp. 198-202.





that the learner should have just as much to say in the matter of what shall be taught, as those who do the assembling, the writing, the editing and publishing of all such materials. That is, the unit of learning can be made con-jointly by the learner, the Teacher, (Who acts as a bridge between the learner and the general curriculum making body), the Church School Board, the publisher, the lesson writer, the general curriculum committee.<sup>48</sup>

What shall be taught? From a study of Jesus' life, and by universal affirmation, there are many indications that the Bible should be used as the basic text.<sup>49</sup> However, care will be given to bring the Bible into relationship with the "present experience of living persons," by beginning where people are "in their interaction with their real and present world", by causing people to "actually imaginatively live through the situations of Bible characters"; by selecting that which is valid and relevant for the present-day,<sup>50</sup> and by seeing the Bible "as a whole living literature."<sup>51</sup> As Neiger summarizes:

. . . Bible truth must be brought into functional relation to experience. This can be accomplished best through the creative approach. Through this approach Christian education becomes a guided experience in facing life situations and in bringing them through to Christian outcomes. The teachings of the Bible are

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<sup>48</sup> P. H. Vieth, op. cit., pp. 262-270.

<sup>49</sup> P. H. Vieth, The Church and Christian Education, p. 80.

<sup>50</sup> "Discrimination in values." E. J. Chave, op. cit., pp. 132-133. (*Italics not in the original*).

<sup>51</sup> W. C. Bower, Christ and Christian Education, pp. 89-99.



brought into use in present experience to interpret, enrich, and control that experience. The Bible then becomes a reservoir to which it is possible to turn for insight, knowledge, and standards to guide the learner in his search for the Christian solution of life's problems. Through the mature guidance and stimulation of the learner's experience on the part of the teacher, the learner is led into the desire and the ability to live in a more Christian way. In this way the learner will be helped to develop wholesome attitudes and form habits that will lead to the development of Christian character.<sup>52</sup>

The Church School Teacher of the present-day appears to be in a better position than his predecessor, in that the newer Church School lessons in many of the Protestant Churches are becoming increasingly Bible-centered. Bower found from an inquiry, that out of the 6 Protestant denominations considered, 4 agreed that "more Bible is being used now than formerly. The largest communion estimates that from fifty to sixty per cent more is used. All are agreed that the Bible is more effectively used because it is related to the living experience of the student."<sup>53</sup>

Taking the Adults first, it may be asked: how shall the Bible be dealt with? Is the Bible the only thing indicated by "unit of learning"? Are there other things to be studied?

In answer, Westphal has taken Vieth's thirteen activities which are called into use for the achieving of the objectives of Christian Education, has added three more

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<sup>52</sup> Fred E. Neiger, The Creative Principle in Education Applied to Bible Teaching in the Church School, abstract of doctoral dissertation in Religious Education, March-April, 1947, p. 108.

<sup>53</sup> W. C. Bower, op. cit., p. 77.





activities, and has gathered them into six categories which comprise a "curriculum" for Adults. Yet only one of these six categories bears directly on Bible study, namely, the category entitled: "discovering and acquiring new knowledge." It has been found that the "Learning for Life" series of lessons covers all areas of religious knowledge, including the Bible, and surpasses the Uniform lessons which cover only a part of the scriptures. This "Learning for Life" series, then, classifies religious knowledge in more areas than just "The Bible in Life." Other areas are: Personal Faith and Experience, Christian Family Life, Church Life and Outreach, Community Issues, Basic Social Problems, World Relations.<sup>54</sup> Other categories, beyond this one which includes Bible study, are: Fellowship, Worship, Participation in Social and Recreational Life, Service, and Social Action and Social Reconstruction.<sup>55</sup> Westphal concludes, that by means of the Unit of Learning for Adults, the Church can seek "to lead people into situations in which, as they respond, they may have vital religious experiences". Further, the Church can "see to it that, as far as possible, each person is actually enlisted in such a variety of activities as will insure well-rounded spiritual development."<sup>56</sup>

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<sup>54</sup> E. P. Westphal, op. cit., p. 84.

<sup>55</sup> Ibid., p. 75.

<sup>56</sup> Ibid., pp. 92-93.





Taking the Youth next, it may be asked: how shall the Bible be dealt with? And, are there other things, besides the Bible which are to be studied?

There appear to be two ways in which the Bible can be studied by Youth: one, in a lesson series, usually published by the denomination to which the Church School belongs. Here are to be found the Group Graded Lessons, which are for use where youth of several ages are grouped into a single class; and the Closely Graded Lessons which "are for use in any department that is large enough to grade [youth] very closely, with a separate class for every age and a separate lesson topic for each class."<sup>57</sup> The lesson series is a popular way, as is shown by its use in many denominations. Further, as already discovered, an increasing amount of Bible material is being included in the lesson quarterlies. Yet the fact which stands out is that the functional approach has not been used, except sporadically -- and it should be used more to make the Bible material live.<sup>58</sup> Because, no matter how much or how little Bible material is included in the lesson series, if the material is not related to life, experience shows that learners will fail to learn effectively. As Harner summarizes:

Great spiritual benefit can come from the consistent use

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<sup>57</sup> Outlines of the Lesson Materials in the Methodist Church School Literature.

<sup>58</sup> P. H. Vieth, op. cit., p. 162.



of a good lesson series -- of this there can be no doubt! The secret lies largely in putting the young people first, and the quarterly second. We do not teach a quarterly; we teach people with the aid of a quarterly.<sup>59</sup>

The second way in which the Bible can be studied by Youth is the Elective system, where courses "deal with current life interests and problems as well as with studies in the Bible",<sup>60</sup> "each class choosing its own course of study from time to time in accordance with its own peculiar interests and needs."<sup>61</sup> This system does solve, to some extent, the problem of motivation, but it presents at the same time the problem of an unbalanced spiritual diet. A class which is more interested in social issues usually elects courses of that type, and devotes less time to the study of the Bible. Harner has therefore suggested an adaptation of the Required and Elective system as is found in many high schools and colleges. This to preserve balance. He concludes:

all in all, the elective system is not an easy way, but it is probably the best way in all youth classes which are ready for it. In all likelihood the day will come when most of our church schools will adopt it in their work with youth.<sup>62</sup>

What about the children, should they be guided in a study of the Bible? If so, how? Are there other things, besides the Bible, which are to be studied? For, as Rice says,

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<sup>59</sup> N. C. Harner, Youth Work in the Church, p. 111.

<sup>60</sup> Outlines of the Lesson Materials in the Methodist Church School Literature.

<sup>61</sup> N. C. Harner, op. cit., p. 112.

<sup>62</sup> Ibid., p. 116.





"if creative activities are to be of real value, they should correlate with the curriculum and supplement it."<sup>63</sup> In the following outline which Lindhorst gives, showing the more effective approach to introducing the Bible to children, it is discernible that creative activity correlates with, and supplements, "curriculum", (here the Bible).

1. See that each pupil has a Bible in his hands.
2. Examine the Bible in the back to see how many pages are used for maps and references. Work only with the pages of the Bible text.
3. Have the pupils hold the Bible with bound edge on the table (or lap) ready to open as directed.
4. Direct the boys and girls to open the Bible in the middle of the book. Ask: "What do you find?" Their answer will be: Psalms.
5. "Now close the book. Now open it to Psalms. What part of the Bible do you turn to?" Middle. Repeat this process two or three times.
6. "Now turn halfway through the second half of the book. What do you find?" Matthew, Mark, Luke, or John -- probably Matthew or Mark. Point out the four Gospels, turn to them, become familiar with their names. Repeat them together.
7. "Close your book. Find the four Gospels. How far through do you turn?" Three fourths.
8. "Close your book. Find the Psalms." (See that they do.) "Close your book again. Find one of the Gospels. How many Gospels?" Four. "Name them."
9. "Close your book. Find the Gospels. Close it. Find Psalms." Repeat again if you think it necessary.
10. Proceed with other portions of the Bible. Acts -- the book following John. Genesis -- the first book of the Bible. Letters -- the books following Acts . . . In each case notice the general location as to how far through the Bible, or in what relative position it is to the whole Bible. Continue to review other sections that have already been discovered and located. Be sure the pupils know the location of the more frequently used books before drilling them in chapter and verse.
11. When ready, select important passages which are understandable to [children] such as the Sermon on the Mount, the story of Jesus' birth, the Ninety-second Psalm.

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<sup>63</sup> Rebecca Rice, Creative Activities, p. 10.



Have the pupils find these passages over and over again so that they become used to turning to certain portions of the Scriptures for these passages. Keep adding new passages or sections to the list they are learning. For practice, select some of the passages from their regular study materials.

12. Finally, lead them in a study of the classifications of the books to give them a comprehension of the variety of literature.<sup>64</sup>

Lindhorst further suggests that the foregoing drill be used, beginning with the junior age groups. However, as Manwell and Fahs have found, for

children we should think of the curriculum not in terms of beliefs and words learned, but rather as all the active, on-going, exploratory and experimental experiences that the children may have in play, in carrying responsibility . . . singing and dancing.<sup>65</sup>

Does this mean that the nursery group learns nothing about the Bible? That does not seem to be the case. Yet it appears that the Bible is presented to the children only in an indirect way. Only, for instance, as it bears on "the great phenomena of nature", or on the difference "between animate and inanimate things", on "living things that are born", on "death", on "sickness", on the "feeling of something intangible yet real", on the difference between the world of fancy and the world of objective reality, on "opportunities for social cooperation", on "original planning and purposing", on "the making of choices", on the experience of having come victoriously through a difficult situation alone.<sup>66</sup>

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<sup>64</sup> F. A. Lindhorst, op. cit., pp. 65-67.

<sup>65</sup> E. M. Manwell and S. L. Fahs, Consider the Children How They Grow, p. 223.

<sup>66</sup> Ibid., pp. 223-226.





It would appear, then, from the foregoing experiences, that these are the experiences which every child should have, naturally. If the Bible is related to these natural experiences, in a simple way, the chances are greater that children will catch its spirit and learn its basic principles.<sup>67</sup> As Craig says, any "curriculum of Christian education is not to be judged by the amount of Biblical materials used for study, but by the degree to which the gospel is its heart and center."<sup>68</sup>

In summing up this section on the Unit of Learning, it has been discovered that the Bible is a "major resource and foundation for the formation of a religious philosophy",<sup>69</sup> that is, where adults, youth and children are concerned. In the case of children the Bible has a place of indirect importance. However, it has also been discovered that the Bible is not the only thing which comes under the "Unit of Learning." "The Bible must take its place in the vast array of religious literature and, without presumption as to uniqueness", proving "its worth by the insights which it gives to intelligent and receptive minds."<sup>70</sup> Other things which help persons to find the more abundant life, can be taught in the Church School, too.<sup>71</sup>

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<sup>67</sup> L. J. Sherrill, The Opening Doors of Childhood, pp. 8-13.

<sup>68</sup> C. T. Craig, "A Gospel Centered Curriculum," The Church School, December, 1947, p. 19.

<sup>69</sup> O. B. Gordon, "Psychology Accents The Christian Education of Adults," Religious Education, September-October, 1946, p. 288.

<sup>70</sup> E. J. Chave, op. cit., p. 113.

<sup>71</sup> W. Fallaw, Religious Education, July-August, 1946, p. 239.





whatever plan, or modification of a plan that is used, the objective should be that of relating the lessons to everyday living,<sup>72</sup> as there is, at present, a need for teaching the unit of learning critically, and with enrichment.<sup>73</sup>

(4) The Aims. According to Jesus' example, the Teacher can have definite aims for his work. In addition to the aims mentioned incidentally in the foregoing sections, (1), (2), (3), the Teacher can aim to do God's will, to encourage people to learn about and practice the more abundant life, to replace a static religion with an energizing one, to teach by example and precept, to quicken the faith of learners, to break race prejudice,<sup>74</sup> "to strengthen faith in greater possibilities for more people."<sup>75</sup> These general aims can have added to them the eight specific objectives suggested by the International Council of Religious Education.

(5) Guidance Techniques. Jesus' several techniques can be used: problem thinking, teaching by question, symbol, suggestion, and deductive reasoning. In addition, the Teacher can be constantly looking for better techniques, such as "audiovisual aids, dramas, radio programs, forums, charts,

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<sup>72</sup> P. H. Vieth, The Church and Christian Education, pp. 80-87.

<sup>73</sup> E. M. Baxter, Religious Education, July-August, 1947, p. 208.

<sup>74</sup> H. H. Horne, Jesus The Master Teacher, pp. 25-26.

<sup>75</sup> E. J. Chave, op. cit., pp. 133-134.



pictographs, socialized reports, sampling polls, use of pictures and illustrated books, and booklets."<sup>76</sup>

Audiovisual aids such as silent and sound motion pictures, can be used with reserve and caution, as there appears to be doubt about their value still. On the one hand there is psychiatry saying:

Avenues of approach to the human mind: visual 80%; auditory 12%; olfactory 3%; gustatory 2%; tactual 3%. It is easily seen from these facts that in aural teaching we have not much better than a 12% potential, while in object teaching we may gain as high as a 92% potential.<sup>77</sup>

Psychiatry infers, hereby, that audiovisual aids be utilized increasingly. On the other hand, as Hartshorne indicates, "the exact nature of the influence [of motion pictures] is not yet known. Scientific evidence of good or ill effects is not yet known."<sup>78</sup> To be sure, if the motion pictures are divorced from life in the things they present, they will have little or no teaching value. Conversely, it is possible that if the motion pictures are experience centered, portraying the facts of life, that they can have a teaching value. It would seem that the important factor is not to use any kind of motion pictures, wishfully thinking that because they are "audio" and "visual" they will naturally have a high teaching value; but rather to utilize for teaching -- only those motion

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<sup>76</sup> E. J. Chave, op. cit., pp. 141-142.

<sup>77</sup> E. F. Underwood, op. cit., p. 97.

<sup>78</sup> Hugh Hartshorne, op. cit., p. 11.





pictures which are known to have a life-centered content. The same consideration would apply to the growing medium of television. As Rogers and Vieth conclude: "That visual aid should be chosen which represents the most direct available route to the goal [purpose]." <sup>79</sup>

Yet another technique for guiding learners, is a combination of the lecture and discussion. Balanced properly, this combination is an effective technique. <sup>80</sup>

In short, whichever techniques of guidance are found to be most successful in helping learners to grasp that which is taught, those techniques can be used -- and improved upon to meet the changing demands of changing times. <sup>81</sup>

#### B. THE SPIRITUAL ASPECT OF THE CHURCH SCHOOL PROGRAM

Jesus taught, not only by guiding the thoughts of people, but by guiding their spiritual lives as well. That is, his work of guidance had a spiritual aspect, in addition to its mental aspect. The mental aspect of the work of the Church School has been dealt with. It now remains to discover and demonstrate its spiritual aspect.

In the Church School of the present-day, spiritual guidance is taken care of more or less specifically by the sermon and worship. As to the purpose of the sermon, Ferris

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<sup>79</sup> W. L. Rogers, and P. H. Vieth, Visual Aids in the Church, p. 33.

<sup>80</sup> J. E. Lantz, "Effective Church School Teaching," The Church School, November, 1946, p. 33.

<sup>81</sup> H. H. Horne, The Philosophy of Christian Education, p. 83.



says:

It is to reveal, to draw the curtains aside from the great realities of life, to stir the hidden and hitherto untouched moral and spiritual energies of a man, to unveil, to disclose, to make known the nature of things, and more especially the nature of God as we behold him in the character of Jesus Christ. The sermon, therefore, is more peculiarly adapted to the training of a man's spirit, so long as it is clearly understood that there is no real division between a man's mind and spirit.<sup>82</sup>

As for worship, it "is the exposure of a man's whole being to the reality of God and the exertion of all his energies thitherwards."<sup>83</sup> It is also "spiritual reality",<sup>84</sup> as Chapman states. "Reality," since, as Hartshorne puts it:

Activity without direction or appraisal is . . . a mere treadmill process. The evaluation and reconstruction of ends and products is a function of worship . . . Fresh insights, the revival of approved standards, the charging of the imagination with visions of the ideal society all come through properly conducted experiences of worship.<sup>85</sup>

Since the spiritual aspect is an integral part of the method of guidance, and since the spiritual aspect has been equated with the sermon and worship, and further, since there has been a noticeable lack in the matter of spiritual guidance in the local Church,<sup>86</sup> it would appear that the sermon and worship need strengthening. About the sermon, Coe says: "In

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<sup>82</sup> T. P. Ferris, op. cit., pp. 109-111.

<sup>83</sup> Loc. cit.

<sup>84</sup> J. H. Chapman, A Survey of Religious Education, J. M. Price and others, p. 150.

<sup>85</sup> Hugh Hartshorne, op. cit., p. 321.

<sup>86</sup> N. C. Harner, The Educational Work of the Church, p. 87.





large sections of Protestantism, the sermon has even forgotten to endeavor to teach, for it has become either argumentative and declamatory, or hortatory and inspirational, or even a sort of genteel entertainment."<sup>87</sup> So, as Coe adds: "The only salvation [for the sermon] lies in the further restoration and further reconstruction of its educative function."<sup>88</sup> Or, as Hartshorne indicates, the sermon should

elicit without exhortation the attitudes and valuations that are requisite for the proper appreciation of the situation and of the ideals by which it is to be more adequately handled, and to insure that without moralizing the pupils will so identify themselves with the situation as to feel their own shortcomings intensely, in contrast with the ideal which each one, out of his own experience, then and there recognizes as applying to the situation.<sup>89</sup>

Concerning worship, Elliott says: "Unless worship can be truly a part of the educational process, religious education will not make a significant contribution to the solution of human problems at this or any other time."<sup>90</sup>

In the light of these things, it may be said that learners in the Church School can be urged to take advantage of the planned worship at the Church School sessions, and also of the worship and sermon in the "Preaching Services."<sup>91</sup>

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<sup>87</sup> G. A. Coe, What is Christian Education? p. 219.

<sup>88</sup> Loc. cit.

<sup>89</sup> Hugh Hartshorne, op. cit., p. 334.

<sup>90</sup> H. S. Elliott, op. cit., p. 290.

<sup>91</sup> I. G. Paulsen, The Church School and worship, p. 9.





further, the Church School Teacher can emphasize the spiritual aspect in his work of guidance. This can be done wherever the Teacher teaches, either in the Church or in the home. It can take various forms: either the Teacher can make it plain that he is speaking about loving one's neighbor as oneself, (or some other subject, for instance), or the Teacher can have this truth so imbedded in a simple conversation, for instance, that the learner never suspects that while he is talking casually -- he is at the same time being given spiritual guidance.<sup>92</sup> As on the occasion when Jesus talked to the woman at the well, through the medium of a simple conversation he taught her the word of life, and how she might obtain abundant life, -- so can the Teacher of the present-day have imbedded in his work of guidance this spiritual element.

#### C. THE HEALING ASPECT OF THE CHURCH SCHOOL PROGRAM

As implied several times, a certain healing process takes place through that which is taught by guidance and through that which is taught the spirit. There is a healing of the mind and spirit no less than the healing of the body. In addition to this mental and spiritual healing, which is presumably an undercurrent of all that is said and done within the Church's confines, a further and special healing emphasis can be made. This special emphasis can be made, for the greater part, in the home. If there are other areas outside the Church and the home, where the people of a particular

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<sup>92</sup> L. J. Sherrill, Family and Church, p. 189.



community are known to spend much of their time, then those areas can also be taken into consideration as places where this special healing emphasis may be put into operation.<sup>93</sup> Business establishments will fall into a different category altogether. Discretion can be used as to the advisability of including them in this sphere of work.

The home, then, will be the place where Church School Teachers can do much of their healing work. Ferris again, indicating the need for such a program, says:

Sermons, no matter how powerful, are of necessity general. It is easy for a man to slip through them without ever applying them to the specific instance of his own moral and spiritual need. The training of the spirit of a man cannot be done entirely and completely in public. It must be done in privacy, yet not altogether in solitude. The sinner needs the spiritual director, the discouraged man needs the sympathetic ear, the misguided man needs the skilled counselor. . . . Most people will find their way to those who are poorly qualified to handle the delicate situation presented by their hopes and fears. No matter what a man believes about sacramental absolution, he cannot appropriate the forgiveness of God by himself. It must be administered, as a judge administers justice and a physician administers health . . . . It cannot be gotten out of a book; it cannot be entirely derived from listening to a sermon or a lecture. It works man to man. It presents the unlimited opportunity of leading men along the way of Christian truth as it applies to the places where they really live. Without such opportunities the whole teaching office of the church is in danger of being bloodless and unrelated to the actual lives of men and women. A man may know the Bible by heart, the creeds and commandments backwards and forwards, the Prayer Book better than his own name, and still not be able, by himself, to make the contact with the waters of life without which his spirit will die of thirst. The personal





consultation, therefore, is the crown of the school, the sermon, the group, and the liturgy.<sup>94</sup>

Ferris has above referred to "men and women" in relation to this healing program as it can be conducted in the home. For the Church School worker the program can be applied to all people, old and young -- whoever is in need of mental and spiritual healing. Certainly Jesus restricted his work of healing to no particular age-group. Human need governed his endeavors. So it appears that all approved helps can be utilized in this matter of healing people. Carl Rogers, for example, describes the healing of a four-year old boy. The child's parents were in an extreme state of tension toward one another. To the worker who was trying to effect mental and spiritual healing -- the parents "avowed hatred of each other." In the treatment of the boy, play-therapy was used. He made a clay figure, which to him represented his mother. He pounded her, trampled on her, urinated on her, and so on. Finally, "after an extreme orgy of biting and cutting and mashing of the mother figure, he became suddenly relaxed. For the first time his voice carried in it a sympathetic note, "Oh, she died, poor old nasty."<sup>95</sup> From there on the boy was led slowly back to normalcy. This play-way, and similar techniques for inducing free expression can be used by the Church School

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<sup>94</sup> T. P. Ferris, op. cit., pp. 113-114. (Italics not in the original).

<sup>95</sup> C. R. Rogers, Counseling and Psychotherapy, pp. 168-170.



worker, for the purpose of healing.

People have all types of problems which cause them to be in a state of mental and spiritual upset. This upset state often has serious reactions on the physical body of such people. To these persons "The Teacher as a Personal Counselor"<sup>96</sup> can be of help. Aiding in financial problems, loneliness,<sup>97</sup> loss of faith in God and man, premarital adjustments,<sup>98</sup> marital problems,<sup>99</sup> and personality disorders.<sup>100</sup>

A further help in working an effective healing program in the Church School, can be the revival of an old Scotch system. Russell Dicks makes a bid for some such system.

In the Church of Scotland it was customary formerly for the elders to call upon each family every quarter to pass out communion tokens. On Communion Sunday parishioners were not admitted to the "kirk" unless they presented a token. In this way each elder came to have spiritual care of a given number of persons. In time of illness or misfortune, the elder was called; he in turn might call the pastor. The result was that pastors could come and go, but the life of the church remained unbroken because the spiritual care of the parish continued. This practice has fallen into disuse due to the tendency in Scotland, as in the United States, to make religion more and more the "business" of the minister and less and less the concern of the layman who is content with paying the bills. When I asked a Presbyterian elder who had grown up under

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<sup>96</sup> R. L. Dicks, The Church School, February, 1947, p. 7.

<sup>97</sup> R. L. Dicks, "The Teacher as a Friend," The Church School, January, 1947.

<sup>98</sup> Premarital Counseling, Federal Council of Churches publication.

<sup>99</sup> S. E. Goldstein, Marriage and Family Counseling, (Legal, economic, biological, psychological and spiritual problems in marriage.)

<sup>100</sup> S. Blanton and N. V. Peale, Faith is the Answer.





the old Scotch system what he thought of the plan for American churches, he replied, "I doubt if there are many members of the official boards of our American churches who would be up to it spiritually." Perhaps if we inaugurated such a program they would become inspired to deepen their spiritual lives so that they would be "up to it". Too often we have been content to let the official board run the financial affairs of the church while the pastor did the rest. If a significant program of evangelism through pastoral work and education is carried on the layman will have to do something besides "pay and sit", and most people are quite willing to do so when given leadership.

I believe a number of laymen could be found in every large church who have natural talents and with pastoral encouragement could develop an interest in doing calling under the minister's direction. The Methodist Church has raised up and put to effective use "the lay preacher". It also has the "lay leader". Why would it not be possible to develop "lay pastoral workers" and give them definite status in the church and before congregations?<sup>101</sup>

This proposal, it seems, could be worked, with modifications, to suit each local Church situation.

#### D. THE LEADERSHIP PROGRAM OF THE CHURCH SCHOOL

The adult of today can come to the work of Church School leadership partially qualified. This is due, somewhat, to the work of the Christian Adult Movement. "General adult education and adult religious education have had much in common. Their beginnings in this country can be traced back to the pioneer days of our national life."<sup>102</sup> With such a help the Church's leadership task is somewhat simplified. Yet

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<sup>101</sup> R. L. Dicks, Pastoral Work and Personal Counseling, pp. 224-225. (Italics not in the original).

<sup>102</sup> F. H. Willkens, A History of Protestant Adult Religious Education, 1900 -- 1938. (General Conclusions).





in each local Church situation, a specific procedure is usually followed. Therefore a general education is not sufficient qualification for Christian leadership in the present-day. A definite, thoroughly Christian training is what appears to be a further necessity for leaders in the local Church of the present-day. "At the present moment one of the greatest weaknesses of our Protestant program is just this: the lack of qualified administrators, supervisors, and classroom teachers."<sup>103</sup>

What should be the nature of this training? <sup>104</sup> The pastor, who is presumably a trained Christian leader, may draw about him a group of capable persons. Working cooperatively as a leadership committee, they may survey the local Church situation.<sup>105</sup> For instance, by asking the question: "What workers does our Church need?" it may be found that administrators are needed, or teachers, personal counselors, leaders of worship, leaders of recreation and leisure-time activities, musicians, church visitors, publicity "specialists", supervisors, and so on. It would appear then, that the answer to the question "What workers do we need"? can disclose the leadership needs in a particular situation.

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<sup>103</sup> M. E. McWhirther, "After Thirty Years," Religious Education, September-October, 1947, p. 304.

<sup>104</sup> The Standard Leadership Training Curriculum, Educational Bulletin No. 3, The International Council of Religious Education.

<sup>105</sup> Enlisting and Developing Church Workers, No. 703-H. A Methodist Board of Education Booklet.



Another question may be asked: "What qualities do workers need?" Together the members of the leadership committee can work out a satisfactory list of qualities. For example: personal qualities -- faith, devotion, knowledge, love, fellowship; skills -- know people, know current trends, know how to interpret "the contributions of the past in their bearing upon the present needs of humanity, know how to inspire others, know how to secure cooperation, know how to help others find the meaning of life."<sup>106</sup>

Another question to ask is, "Where can we find workers?" Jesus was confronted with this same problem.<sup>107</sup> But, by seeking, he found the sort of leaders that he wanted. What was his secret of discovering good leaders? It is reasonable to assume that he searched diligently in many places, some of them being places little suspected for finding leaders -- until a "Person" and "Qualities for leadership" fitted together. In the local Church of the present-day, this diligent search technique can be used. The searching may go not only into the Church School classes of adults and of young people and into the Church membership at large, but also to unaffiliated members, and beyond.

Another question to be asked is, "How can we enlist

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<sup>106</sup> Loc. cit.

<sup>107</sup> Fritz Kunkel, Creation Continues, p. 164.





new workers?" An attractive Church program may go far in making it comparatively easy to have prospective workers consent to share in the work of such a program. Further aids to enlisting new workers are: to distribute responsibilities, challenge prospective workers to share in a worthwhile enterprise, encourage new workers to assume minor but worthwhile responsibilities, ask for pledges of service, give publicity to the Church program, hold personal conferences, provide adequate equipment and materials, have the new workers feel that their jobs are important -- by having the official group elect these workers to office.

A question to be asked after a program has been in operation for a while is, "How can we interest workers in making better preparation?" The problem here appears to lie in interesting workers so that of their own free will they will desire to make better preparation, and so insure better results in their work.<sup>108</sup> Constructive preaching is an aid to arousing interest in this matter of preparation. Personal work can aid, and so can measuring progress in growth, and the setting of standards which call for higher achievement. Installation and dedication services<sup>109</sup> when impressively

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<sup>108</sup> F. A. Lindhorst, Teachers Can Learn to Teach Effectively. (Leaflet available from the Editorial Division, Board of Education of the Methodist Church.)

<sup>109</sup> Enlisting and Developing Church Workers, pp. 46-47.



conducted, can aid in arousing interest in Church work and indirectly can lead to better preparation by Church workers.

Another question to be asked is, "What methods of developing workers shall we use?" Here again, those responsible for this training program will be guided by the needs of the local situation, the physical needs and the human needs of pupils and leaders.<sup>110</sup> Other aids in the developmental process are: guided reading, workers' conferences, training on the job (coaching in lesson planning, coaching leaders of worship, coaching the finance committee, coaching the leaders of music, preparing Church visitors, giving guidance to the ushers), supervision ("Guiding individual workers in service"<sup>111</sup>), apprenticeship, observation, professional help, leadership education courses, help for parents (through the Class, the Forum, the Reading Circle).<sup>112</sup> Still further aids in this developmental process can be utilized.<sup>113</sup>

### III. SUMMARY OF THE CHAPTER

It has been found that Jesus' methods of teaching can be creatively adapted for use in the local Church of the present-day: first, by learning the facts of Jesus' methods of teaching, as they are manifest in the gospels; and second, by correlating

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<sup>110</sup> N. C. Harner, The Educational Work of the Church, pp. 193-196.

<sup>111</sup> F. M. McKibben, Improving Religious Education Through Supervision.

<sup>112</sup> Parent Training in the Sunday Church School, issued by the Pennsylvania State Council of Christian Education.

<sup>113</sup> E. J. Chave, op. cit., p. 140.





newer insights with Jesus' methods of teaching.

Taking Jesus' method of guidance as an example, it has been found that in the Church School of the present-day, the Teacher can prepare himself for his work by being a sincere, seeking Christian, a student of the Bible, and especially of the New Testament. The Teacher can also learn about the entire Christian movement. He can take every opportunity to thoroughly prepare himself for the work of guidance. Further, the Teacher can know the persons whom he is seeking to teach -- by utilizing several types of techniques: tests, class grouping, principles of creative living. The Teacher can guide the thinking of learners, individuals and groups, in the Church and in the home.

About the unit of learning, it was found that the Bible is a major resource, but that other things should be learnt as well, things which can help learners find the abundant life. Jesus' "teaching aims" can be emulated. They appear to have adequate coverage in the eight objectives suggested by the International Council of Religious Education.

About guidance techniques which Jesus used, it was found that these same techniques can be used in the present-day, along with all creative techniques which have proved their worth in the work of guidance.

It was also found that, as Jesus' method of guidance was not alone for guiding the thoughts of people, but for guiding their spiritual lives as well, so also, it was found, could the





Church School of the present-day emphasize more the matter of spiritual guidance. This can be done through creative worship and life-centered sermons. Spiritual guidance can also be given outside of the Church School sessions.

It was also found that, as Jesus' method of guidance had a healing aspect, so could the work of guidance in the Church School have a healing emphasis. Counseling may be attempted, with the idea of guiding persons in their dealings with everyday problems, thereby seeking to heal them through mental-physical therapy.

Finally, it was found, that just as Jesus guided his leaders, taught them by example, and provided opportunities for practise -- so can it be with the training of leadership in the local Church of the present-day. This leadership aspect of the guidance method can be also constantly re-appraised by new and growing insights.



## CHAPTER V

### I. PURPOSE OF THE CHAPTER

It is the purpose of this chapter to present a second teaching method which Jesus used, namely, preaching. A further purpose will be to ascertain how this teaching method may be more fully used in preaching of the present day.

It will also be shown why worship can be included in the work of "Preaching", and how the worship program can be utilized to teach people through body, mind, and spirit.

Finally, it will be shown what may be done in the way of leadership training in preaching and worship.

### II. THE SERMON

#### A. THE SPIRITUAL ASPECT OF PREACHING

This aspect of preaching has been primary. It has been referred to as the "lifting power of the sermon". It is that which distinguishes the sermon from an address. It is that element in preaching which elevates thought and feeling. It gives people a new perspective of life in general, and of themselves in particular. It is that which attempts to "render clear to popular understanding some eternal greatness in the passage of temporal fact."<sup>1</sup>

Without this element preaching is unworthy of the place Jesus had for it in his teaching program. For "it is the spirit that quickeneth." It is there, within a man, that life

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<sup>1</sup> Alfred N. Whitehead, quoted by W. L. Sperry, We Prophesy in Part, p. 175.





develops. As Elizabeth Barrett Browning has stated:

It takes a soul  
To move a body: it takes a high-souled man  
To move the masses, even to a cleaner stye;  
It takes the ideal to blow a hair's breadth off  
The dust of the actual. Ah, your Fouriers failed  
Because not poet enough to understand  
That life develops from within.<sup>2</sup>

Jesus indicated, in his preaching, how in at least five ways this spiritual element can be emphasized. The five ways, which appear adaptable and usable by the preacher of the present day, are:

First, by being Reformative. As Coffin says, "A sermon must help men to understand the mystery of God and His love, must help to adore Him, to offer themselves to Him, and to commune with Him. Sermons must provide a meeting place for God with men."<sup>3</sup> Lindhorst indicates that the sermon can be designed to arouse men to come of themselves to God, allowing God, thereby, to bring his power to bear upon the lives of all such people.<sup>4</sup> This is a basic function of the sermon. If people do not come to God, if they do not care to love the God of Jesus, then the sermon has failed, according to its basic objective, to be reformative. For "preaching that makes for personality must let people have the redemptive, liberating,

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<sup>2</sup> Elizabeth Barrett Browning, Aurora Leigh.

<sup>3</sup> Henry Sloan Coffin, "Preaching in an Age of Disillusionment", Best Sermons, 1947-48, p. xiii.

<sup>4</sup> Frank A. Lindhorst, The Minister Teaches Religion, p. 45.



unifying influence of the person of Jesus."<sup>5</sup>

Maltbie D. Babcock appears to have had this objective always before him while preaching. Not only did his hearers crowd the sanctuary right up to the pulpit steps, but years later, many of his parishioners confessed like one physician did: "After going to that church for twelve months, I did not know a great deal more, but I was much more determined to be a good and useful man."<sup>6</sup> People were reformed. Babcock taught them through his preaching how to reform. And, as implied by the physician's words, their spirits were quickened -- the reformation had begun there. If Babcock could do this in Baltimore, and some of his contemporaries and successors could do it elsewhere, then here is an indication that other preachers can, through their sermons, teach people who are lost. Preachers can teach people how to reform.

Yet, in this connection, there arises the question: "Can every preacher reform people through every sermon?" Obviously not. Or, "Can some preachers reform people through every sermon?" Probably not. Or, "Can some preachers reform people through some sermons?" Here it does appear to be possible. It is about the only claim that reformatory preaching may make. It may be further asked, "Why, then, is stress

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<sup>5</sup> Albert E. Day, "Preaching Jesus," The Revival Pulpit, October, 1945, p. 68.

<sup>6</sup> A. W. Blackwood, The Fine Art of Public Worship, p. 89.



laid upon the reformatory element in the sermon? The answer could be found in the fact, that Jesus taught that in work of this nature, the returns will be small -- only one kind of soil out of four will yield. Nevertheless the good was to be scattered prodigally, that was to be the sower's main concern. It was not his to worry about the returns, God would attend to that. Besides, if God was satisfied with small qualitatively good returns, then how much more should God's workers on this earth be thankful if "some" people are reformed through "some" sermons.

Therefore, because every preacher cannot reform people with every sermon, it need not mean that the attempt should be abandoned as futile. In the light of Jesus' argument, every preacher can have this reformatory element in every sermon, since he never knows when it will please God to use the spoken word to reform a life. Not to say that God could not do just this with any sermon. But it is reasonable to assume that his redeeming power has a better chance of doing its work -- when it is aided by a sermon which has in it the reformatory element.

The conversion of John Wesley is an example in point. As the preacher read the preface of the letter to the Romans, the reformatory element in the message, along with God's help, reformed the life of Wesley. This, then, is conceivably a reason for the preacher to teach for a verdict through his





sermons.<sup>7</sup> And God's word shall not return unto Him void.<sup>8</sup>

A second way to emphasize the spiritual element in the sermon, as indicated by Jesus, is the Moral Earnestness of the preacher. The preacher of the present-day has approximately thirty minutes for his sermon. With such a limited time at his disposal, it appears necessary for the preacher to come to the pulpit with all the strength he has, and adequately prepared for preaching. He will then, in the delivery of the sermon, at least, spend himself to the full; since it "is the appeal of a man's entire self -- mind, imagination, heart, conscience -- to the entire selves of his listeners."<sup>9</sup> This act of moral earnestness is physically taxing, and more. As Calkins points out: "Some doctors say that it is equivalent to two days' manual labor. Preaching is as critical as surgery and as sacramental as Calvary."<sup>10</sup>

Why is moral earnestness required in preaching? Is it for the purpose of arousing the emotions of the congregation? Is it to make the congregation believe that because the preacher has an energetic, dynamic way of preaching his sermon, that it should, for that reason if for no other, be listened to?

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<sup>7</sup> ". . . most ideas when effectively awakened do stir feeling or even arouse to action, so that good teaching affects conduct." H. H. Horne, This New Education, p. 249.

<sup>8</sup> Isaiah 55:10-11.

<sup>9</sup> Henry Sloan Coffin, op. cit., p. xiv.

<sup>10</sup> H. J. Chidley, quoted by Raymond Calkins in, The Romance of the Ministry, p. 160.



Doctor Buttrick states the case for moral earnestness in preaching:

Ask an honest man in the pew what he requires of his preacher, and he will admit ere long that he has scant respect for a pulpit that does not make the pews uncomfortable. People are driven from the church not so much by stern truth that makes them uneasy as by weak nothings that make them contemptuous. If we fail to preach sin and its redemption, the novelists and dramatists will become worthier ambassadors in our stead. . . . Ultimately public responsibility becomes private obligation; and a voice sounds: "Thou art the man." The modern pulpit must be that voice -- not in scolding, but in kindness; yet not in compromise, but with unflinching truth. The pulpit must be a conscience, winsome yet true, to each succeeding age . . .<sup>11</sup>

So, moral earnestness in preaching refers not only to the preacher's words, but it also refers to the manner in which those words are given: a virile manner. An embodiment of these two factors, making for a morally earnest preacher, were to be found in John Wesley. When asked once how he got the crowds, Wesley replied: "I set myself on fire, and the people come to see me burn."<sup>12</sup> There is reason to assume, therefore, that this acquired characteristic is within the bounds of possibility for preachers of the present-day.

A third way to emphasize the spiritual element in the sermon, as indicated by Jesus, is to make the message Challenging. In theory this item is mentioned separately. In practice it can be used like leaven, to leaven the whole

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<sup>11</sup> G. A. Buttrick, Jesus Came Preaching, pp. 133 and 135.

<sup>12</sup> H. E. Armacost, "When is the Preacher Worth His Salt?" The Christian Advocate, October 10, 1946, p. 12.





of the sermon. As the Twentieth Century Dictionary meaning suggests, the "challenge" element in the sermon will call upon the people to "settle a matter by fighting or by any kind of contest." It will attempt to rouse listeners to correct that which is wrong.

Doctor Fosdick and contemporary pulpit masters believe that no sermon should be lacking in challenge. But more, that with the challenge there should be some hope held out as to the attainability of the sermon's objective. Never challenge without hope.

A fourth way to emphasize the spiritual element in the sermon, as indicated by Jesus, is to Exalt The Worth of The Individual. If this note has always been found in the best preaching,<sup>13</sup> it can be stressed in the local Church of the present-day. Why? Because today it is the mass that is considered all-powerful. The individual is made to feel that he does not count for much: a human cog, another army number, another social security number, "an infinitesimal occupant of an infinitesimal world when compared with the extent of the solar and other systems constituting the universe."<sup>14</sup> Especially in the United States of America, where the method of mass producing is operated so extensively in many enterprises, the individual is, by implication, of little consequence.

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<sup>13</sup> Examples: Wesley, Whitefield, Spurgeon, Moody, Fosdick. J. S. Bonnell, Psychology for Pastor and People, p. 13.

<sup>14</sup> Strickland Gillilan, Your Life, October, 1941.



The preacher can teach his congregation that individuals are important. If people can be led to feel that the individual is more like a pebble which is dropped in a pool, whose ripples of influence go out to reach the farthest boundaries; then there is reason to believe that people will envisage the worth-whileness of attempting to embody the ideals which the preacher sets forth.

Jesus told His twelve friends that they were the "light of the world", though they seemed but candles flickering in the smoke of their prejudice. He told them they were so precious in the sight of heaven, that God would search His planet-cottage with unwearying scrutiny should they ever be lost. He told them that whenever they turned their faces to the Ideal Life joy flooded every inlet of the skies: "there shall be joy in heaven". That message remains.<sup>15</sup>

A fifth way to emphasize the spiritual element in the sermon, as indicated by Jesus, is to insert a Spirit of Urgency. It is not exactly required of the modern preacher to preach as a dying man to dying men. Yet the sermon need not be altogether without a judgment day quality. Perhaps Daniel Webster spoke for his and succeeding generations of laymen when he said:

I want my pastor to come to me in the spirit of the gospel, saying, "You are mortal; your probation is brief; your work must be done speedily. You are immortal, too. You are hastening to the bar of God; the Judge even now standeth at the door!" When I am thus admonished, I have no disposition either to muse or to sleep.<sup>16</sup>

In five ways, then, the spiritual element can be

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<sup>15</sup> G. A. Buttrick, op. cit., p. 129. (Italics not in the original.)

<sup>16</sup> Spence, Exell, Neil, editors, Thirty Thousand Thoughts, Vol. V, pp. 188-189.





emphasized in the sermon. The preacher can aim to make his sermon reformatory, morally earnest, challenging, cognizant of the worth of the individual, and urgent in its appeal. These five ways were discovered in the study of Jesus' work of preaching. And because he presumably indicated that these were ways in which the spiritual element in the sermon could be emphasized, they can be adapted for use in present-day preaching.

#### B. THE GUIDANCE ASPECT OF PREACHING

As already discovered, preaching is not a teaching method by which the spiritual alone is emphasized. Jesus' preaching showed that. He showed that there is also a guidance aspect to preaching, or guiding the thoughts of people through preaching. As Horne says: "The good news requires to be heralded abroad, and this is the work of the pastor as preacher; also the evangel must be understood in itself and in its applications, and this is the work of the pastor as . . . instructor."<sup>17</sup> Or as Coffin further points out: "The sermon ought to be an opportunity for the offering of minds to God."<sup>18</sup> It would seem, then, that in addition to the spiritual emphasis, in present-day preaching, there ought to be a guidance of

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<sup>17</sup> H. H. Horne, This New Education, p. 249.

<sup>18</sup> Henry Sloan Coffin, op. cit., p. xiv.





the minds of people.<sup>19</sup>

There is further indication of this in a recent study of trends in preaching. Eakin found that "henceforth, preaching must deal with all social problems of the community and with the application of Christian ideals in the national and the international areas."<sup>20</sup> Apparently this is a call for guidance; guidance through preaching. Ministers "will be expected to teach men their social responsibility."<sup>21</sup> However, a danger lies in the interpretation of this guidance function of the sermon. It might be taken to mean that the sermon must take the form of a lecture, for instance. But that would not be the true nature of the sermon. As Blackwood says: "The best of the newer preaching differs from the worst of the old in calling for facts, facts, facts. Instead of being abstract and philosophical, such preaching is concrete and vivid."<sup>22</sup>

The preacher can learn the art of guidance through the sermon, first, by making his preaching intellectually respectable -- in an understandable way; and second, by having the whole preaching program give a comprehensive educational effect. "At the end of the parish year," says Raymond Calkins,

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<sup>19</sup> "The greater preaching that is already here has qualities that, though they need supplementing, are of permanent educational significance." G. A. Coe, What is Christian Education? p. 216.

<sup>20</sup> E. K. Eakin, Recent Trends in Preaching, p. 137.

<sup>21</sup> Loc. cit.

<sup>22</sup> A. W. Blackwood, The Fine Art of Preaching, p. 57.



the preacher should feel that he has taken his congregation over the whole content of Christian truth, not neglecting any essential part of it. To this end the cycle of the Christian year should be followed with its successive seasons of Advent, Christmas, Epiphany, the pre-Lenten period, Easter and the following Easter weeks, Ascension, Whitsunday, and the Trinity festival which celebrates the completion of the Christian truth.<sup>23</sup>

One way to emphasize the guidance element in the sermon, as indicated by Jesus, is to make the sermon Popular. If the desire to be a popular preacher, that is to speak the language of the people -- if such a desire overwhelms a preacher, it will not be so difficult for him to begin using slang, such as "applesauce, scram, Doc., guts," and so on. That will not be permitted to enter the sermon. For if a sermon offends good taste, it fails.<sup>24</sup> Nevertheless, without cheap liberties, the preacher can speak the language of the people, in order to guide their thoughts while preaching. How can this be done? Munro replies:

I've tried check lists, interest finders or problem finders, presenting them to the congregation during the regular sermon period to aid me in determining preaching content. A questionnaire, placed in every home for family discussion, reaction, and report has proved effective in my church. Exploratory discussions with my boards and other small interest groups with the purpose of defining needs and problem areas applicable to my congregation have proved helpful.<sup>25</sup>

To learn what people's problems are, then, is one way

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<sup>23</sup> Raymond Calkins, op. cit., p. 159.

<sup>24</sup> N. C. Harner, Youth Work in the Church, p. 100.

<sup>25</sup> H. C. Munro, "The Preacher-Teacher," International Journal of Religious Education, February, 1945.





in which the preacher can learn to speak the language of the people to whom he preaches. As Day further remarks: "Much of our preaching is ineffective because we do not know what the struggles of our people are."<sup>26</sup>

In learning to speak the language of the people, the preacher can find out about the felt needs of the people, and preach in terms of those needs.<sup>27</sup> It may be discovered, for instance, that people of the present-day want to earn a good living, to get along with others, to be leaders, to create, to do what is right, to make progress, to help others, to live immortally, to be worthy of their heroes.<sup>28</sup> To understand these wants, and to interpret them in the light of the scriptures -- without cant, without a highbrow vocabulary,<sup>29</sup> straightforwardly-- this is how the preacher can guide the thoughts of people. For as Coe says about the type of preaching that emphasizes the guidance aspect: "[it] will be a coordinating factor in a scheme of co-operative projects in

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<sup>26</sup> Albert E. Day, op. cit., p. 53.

<sup>27</sup> (a) F. A. Lindhorst, The Minister Teaches Religion, pp. 39-40. (b) A. H. Bradford, "Preachers Must Listen," Preaching in These Times, Buttrick, et. al., pp. 63-76.

<sup>28</sup> (a) K. R. Stolz, The Church and Psychotherapy, pp. 193-195. (b) A. W. Palmer, Come, Let Us Worship, p. 6.

<sup>29</sup> "Whenever the preacher allows himself to become merely a polished lecturer or essayist, he has lost that note of the Eternal which is the very heart of preaching." W. Aiken Smart, Preaching in These Times, Buttrick, et. al., p. 132.



which voluntary or thought-guided action builds the Kingdom of God, and in doing so, re-makes the builders themselves."<sup>30</sup>

A second way to emphasize the guidance element in the sermon, as indicated by Jesus, is to make the sermon Simple. It would appear that the sermon must be designedly simple, not only for the children present, but also for the adults.<sup>31</sup> Because, except in college campus chapels and in seminary chapels, the average person who attends Church is more acquainted with the simpler words and word combinations of the language.

Simplicity of thought and speech, for the purpose of getting something taught, may not be such an easy undertaking for the preacher. It will call for a ruthless cutting away of excess verbiage, constant disciplining, scaling down universal profundities that they may be grasped and learned by people.<sup>32</sup> Jesus did it, and his hearers learnt the things which he taught -- simply. Dean Charles R. Brown of Yale has exemplified this simplicity in preaching, with a view to guiding the thoughts of people. He says: "Great is the man who can think, and think until he has something to say, and then say it in such a fashion as to lodge his truth in the life of the race!"<sup>33</sup>

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<sup>30</sup> G. A. Coe, op. cit., p. 224.

<sup>31</sup> N. C. Harner, op. cit., p. 96.

<sup>32</sup> W. A. Smart, op. cit., p. 140.

<sup>33</sup> Charles R. Brown, Yale Talks, p. 17.



A third way to emphasize the guidance element in the sermon, as indicated by Jesus, is to make the sermon Authoritative. To Protestants this is somewhat objectionable.<sup>34</sup> Protestants revolt against the thought of being dictated to. To them authoritativeness is equated with dictatorship.

Protestants would furthermore argue that it might have been all right for Jesus to be authoritative in his preaching. Jesus could be that way, as the Son of God with a divine mission. It is different with preachers in the present-day. It is presumption on their part to imitate him in this.

As Doctor Case says: "It is not the business of the pulpit to exercise a dominating lordship over the minds of intelligent men in any area of modern knowledge, not even in that commonly termed 'Religious'."<sup>35</sup> Yet a positive note in preaching, a sensed authoritative certainty in what the preacher is saying does appear to be necessary. Otherwise the people, not assured by evidence of certainty, may prefer to shut their minds against the preacher's words -- and pursue their same old line of action, even if it is wrong.

The preacher can, then, not in any dictatorial fashion,

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<sup>34</sup> Arthur H. Bradford, Preaching in These Times, Buttrick, et. al., p. 72.

<sup>35</sup> Shirley Jackson Case, The Church at Work in the Modern World, W. C. Bower, editor, p. 228.





but with the guidance of the Bible<sup>36</sup> and of Jesus<sup>37</sup> -- conduct a cooperative enterprise "in which the sincerity of his convictions and the sanity of his judgments must stand approved by the best that he can evoke in the minds and consciences of his audiences."<sup>38</sup> If indoctrination, another facet of authoritativeness, has been known consistently to raise "morally superior" people,<sup>39</sup> how much better the results of guidance through preaching could be, if this larger authoritativeness were practiced. As Coe explains, the greatest preaching of the present-day is found in those pulpits where "the definition of alternatives, and the cause-and-effect analysis of competing modes of living, now takes the place of the customary authoritative declaration of the supposed will of God, as it likewise supplants the supposedly demonstrative derivation of duties from dogmatic premises."<sup>40</sup> A. E. Tibbs would support

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<sup>36</sup> (a) "God's word is deep . . . Apt citations clench the passages of the preacher's discourse, and given sanction, dignity, positiveness, authority to it." Doctor Fish, Thirty Thousand Thoughts, Spence, Exell, Neil, editors, p. 185.

(b) "The 'Bible preacher' is quite in demand today," F. A. Lindhorst, op. cit., p. 44.

(c) Harner has found that one of the characteristics of a good sermon is that the sermon is Bible-related. Nevin C. Harner, The Educational Work of the Church, p. 172.

(d) "It is very patent that Methodists think of the Bible as essential in Christian preaching." Murray H. Leiffer, The Layman Looks at the Minister, p. 50.

<sup>37</sup> M. P. Noyes, Preaching the Word of God, p. 15.

<sup>38</sup> Shirley Jackson Case, op. cit., p. 228.

<sup>39</sup> F. H. Willkens, International Journal of Religious Education, December, 1946, p. 6.

<sup>40</sup> G. A. Coe, op. cit., p. 218.



Coe's assertion,<sup>41</sup> and so would Chave, who says: "When authority [as it is meant here] is relative and unquestioning obedience is not a virtue, responsibility and accountability take on new meanings."<sup>42</sup>

A fourth way to emphasize the guidance element in the sermon, as indicated by Jesus, is to make the sermon Spontaneous. Jesus' preaching, as shown in the gospels, gives the impression of spontaneity. Yet back of his preaching there was preparation. How then can the preacher today emulate Jesus? And further, can spontaneity help in the work of guiding the thoughts of worshippers in the pew?

Spontaneity, if it is taken to mean the ability to speak "on the edge of a moment" without preparation, anywhere -- will exclude too many preachers. It seems to be a weakness in the average person to be unable to speak impromptu. But when spontaneity is taken to mean, the appearance of speaking ably without preparation -- it is within the possibility range of the majority of preachers. It is this latter type which Jesus seems to have demonstrated.

The preacher of today, then, may prepare himself thoroughly by means of all the aids which the study of homiletics affords.<sup>43</sup> Having his subject mastered, it can be

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<sup>41</sup> A. E. Tibbs, A Survey of Religious Education, J. M. Price and others, p. 244.

<sup>42</sup> E. J. Chave, op. cit., p. 133.

<sup>43</sup> A. W. Blackwood, The Fine Art of Preaching, p. 13.





preached "without notes",<sup>44</sup> creatively, spontaneously.

This element in preaching allows the preacher to adapt his message more closely to the immediate needs of the people. Not inextricably bound to his sermon plan or his notes -- he has a chance to see from the faces of those in the pews -- how his message is being received. Restlessness, rapt attention, nods of the drowsy, each tell the preacher who can interpret these things, what he can do. Either he can cut the sermon short, inject a light vein of talk, or suddenly be silent. By thus adapting the message to immediate human needs, and thereby holding attention that much longer, the preacher can help in the work of guiding the thoughts of people.

To summarize: there are four ways in which the guidance aspect can be emphasized in preaching. These ways are: by making the sermon popular, simple, authoritative, and spontaneous. Because Jesus presumably indicated that these were ways in which the guidance aspect of the sermon could be emphasized, they can be adapted for use in present-day preaching.

### C. THE HEALING ASPECT OF PREACHING

Mounting interest is being taken by Christian workers in the healing power of the sermon. The trend is new. If the pulpit masters of the past were aware of this fact, there are no indications that they consciously set themselves to heal through preaching. In the present-day the opposite is more

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<sup>44</sup> Clarence Macartney, Preaching Without Notes.



evident, because, almost from the beginning of the development of psychology, religion has been its ally. At the present time workers in these two related fields are found to be freely borrowing from one another. However, the clergy has been timid to develop this into a skill -- this healing aspect of preaching.

Howard Chandler Robbins has said about preaching and health:

Preaching should have as its primary concern the exposition of God's word and the declaration of God's will. The preacher should always be to the extent of his capacity a prophet, a spokesman for the divine, and ambassador of the eternal. But for precisely this reason his preaching should be therapeutic. It should favorably influence mental attitudes and through them the bodily states affected by them. It should prevent or rectify personality disorders. It should "speak to man's condition". . . So the preacher has a responsibility, vaguely defined and yet real, for making worship therapeutic, for imparting the cleansing word that is able to heal both body and soul.<sup>45</sup>

One way, then, to emphasize the healing element in the sermon, as Jesus seemed to indicate, is to allow the Mood of Compassion to pervade the sermon. Professor Gerald Ensley would often tell his students of homiletics at Boston University School of Theology, to refrain from being denunciatory preachers. Do not be like the prophets of old, he would say

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<sup>45</sup> (a) H. C. Robbins, "Worship and Health", in Religious Digest, March, 1944, pp. 94-95. (Italics not in the original.)

(b) For an example of a therapeutic sermon, see J. S. Bonnell, "Learning to Live at Your Best", Psychology for Pastor and People, pp. 196-201.



in effect, "the prophets were hit and run preachers." Preachers of the present-day may emulate Jesus here, in the way he healed. "Come unto me," he said, "and I will give you rest."

This does not signify that the preacher will drop words which unhesitatingly cut wrong from right. But it does seem to indicate that whatever is said will be in the mood of compassion.

A second way to emphasize the healing element in the sermon, as indicated by Jesus, is to make the sermon Cheerful. "A merry heart doeth good like a medicine."<sup>46</sup> However, to cheer, may not be taken to mean frivolity, shallow joviality. The pulpit is the last place where that sort of cheer is demonstrated.

Rather, the preacher can be genuinely cheerful. He can say in words and by his optimistic outlook on life, that things are not as foreboding as they seem to be, that "we can be more than conquerors through Him that loved us." "Be of good cheer." He can indicate, too, by well placed humor, that there is a lighter side to life which is just as necessary as any other. Hereby the preacher can convey a cheeriness which heals the heart and mind -- and ultimately the body of the listener.

To summarize: there are two ways in which the healing aspect can be emphasized in preaching. These ways are: by preaching in a mood of compassion, and by making the sermon

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<sup>46</sup> Proverbs 17:22.





cheerful. Because Jesus presumably indicated that these were ways in which the healing aspect of the sermon could be emphasized, they can be adapted for use in present-day preaching.

### III. THE WORSHIP SERVICE

Not so much can be discovered in the gospels concerning Jesus' attitude towards the worship service. Something is recorded about his views on worship, his behavior in a worship situation. But nothing in particular is to be found about the orderly program of hymns, scripture readings, responsive readings, chants, prayers, and so forth, which passes currently by the name of The Worship Service. Then what justification is there for the present type of worship service? Blackwood believes that the answer is to be found in the four gospels, especially in the Fourth Gospel, where public worship is shown as playing a big role in the experience of Jesus and of his disciples. Of course Blackwood realizes that "many of us hold to conservative ideas about these records in the Gospels."<sup>47</sup> Nevertheless the fact stands that the spirit of the worship service has upon it the imprimatur of Jesus. In accord with that spirit, the service has developed its present form, starting with the organizational efforts of the Church Fathers mentioned in the "Acts". It is the spirit that quickens, and justifies the "service".

What is worship? Evelyn Underhill answers that "worship is the total adoring response of man to the One Eternal God

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<sup>47</sup> A. W. Blackwood, op. cit., p. 43.



self-revealed in time."<sup>48</sup>

Why worship? Because, says Elmore McKee,

We need poise, balance, insight, confidence. We need to make an integration among all our conflicting impulses. We need to strike our inner depths. We need to link ourselves to the eternal purposes. We need to know God's will and to give ourselves back to Him.<sup>49</sup>

And Professor George Coe adds seven growing points in the personality which can result from worship:

1. It can supplant fear, worry, and wearing haste with calm self-possession.
2. By reminding us of central points of view it can promote mental perspective, making great things look great, and small things small.
3. It can include such a facing of our faults as leads to repentance and amendment of conduct.
4. It can intensify our devotion to a cause, and prevent hardships from taking on exaggerated importance.
5. It can save our goodness from over strenuousness, over assertiveness, and angularity by making us realize how small we are and how great God is.
6. It can humanize us by fellowship with other worshippers, even those whose worship is unlike our own, and it can unite a group in support of a cause.
7. It can include a repeated or even a continuous weighing of issues and results, together with sensitiveness to new needs that arise in a changing world.<sup>50</sup>

If worship can do these things, if it furnishes a natural habitat for the soul, and if the worship service is the universally recognized means to that end,<sup>51</sup> then the worship service, too, is an area in which Jesus' methods of

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<sup>48</sup> Quoted by Noyes, op. cit., p. 177.

<sup>49</sup> E. M. McKee, Preaching in These Times, Buttrick, et. al., pp. 92-93.

<sup>50</sup> George Albert Coe, What is Christian Education? p. 122.

<sup>51</sup> P. H. Vieth, The Church and Christian Education, p. 92.





teaching may be used.

#### A. THE SPIRITUAL ASPECT OF THE WORSHIP SERVICE

It is somewhat incorrect to speak about the spiritual aspect of worship, since worship is in the main a spiritual experience. Yet the differentiation is made here in order to imply that, for a balanced emphasis, there must be the added aspects of mind and body through which the worshipper receives that religion which is "held in solution" in the worship service.

Many worship services today, though well prepared, fail to provide the lifting power to the spirit that they might. Some reasons for this are: rigid formality, adhering to the letter of the service and not the spirit, going no further than the symbolism, making form a substitute for sincerity.

The "mechanics" of the service are helpful, each in its own way: the ascending movements of adoration, confession, affirmation, dedication, and the descending movements of vision, pardon, illumination, fruition.<sup>52</sup> The hymns, chants, prayers, scriptures; the symbolism in chancel, windows, pews, architecture; the printed bulletin to eliminate continuity-breaking announcements; the moments of silence -- all these are vehicles to help make the experience an up-lifting one. But in and through all these items it would seem that there

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<sup>52</sup> The Book of Worship for Church and Home, The Methodist Church, p. 1.



must be spiritual power<sup>53</sup>-- let loose by the preacher or the Lay Leader, in cooperation with the congregation.<sup>54</sup> And this would take in all special services too, such as Holy communion, Funeral, Marriage, Baptism, Reception of members. Only as the worship service stimulates the spirit of a people, can it teach them through their spirits.<sup>55</sup>

### B. THE GUIDANCE ASPECT OF THE WORSHIP SERVICE

The guidance aspect of the worship service means that which a worship service can do in the way of guiding the thoughts of the worshippers.

Dean Willard L. Sperry, in his book, Reality in Worship, illustrates the possibilities of teaching through the worship service.

Hoffding, in one of his books, tells of a Danish Protestant church in which the worshippers, passing down the aisle, always turned and bowed towards a blank white space on the side wall. No valid reason for this practice could be given, save that it was the custom of the local church-goers to bow in that direction. No other and better reason was forthcoming until a thorough restoration of the interior of the fabric discovered beneath the white-wash on the walls a pre-Reformation

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<sup>53</sup> George A. Buttrick, Prayer, p. 268.

<sup>54</sup> "Worship, no matter how skilfully planned, which does not rest back on shared effort or shared emotion . . . is not fulfilling its function." Hugh Hartshorne, Character in Human Relations, pp. 332-333.

<sup>55</sup> "No other phase of human experience is fraught with such extraordinary possibilities for spiritual strength and development [as worship. It] . . . actually generates moral courage and creates spiritual energy. The prayer-worship life is the one of spiritual power and moral victory." William Sadler, Modern Psychiatry, p. 761.



mural painting of the Virgin Mary. The Catholic custom of obeisance to the Virgin had survived three hundred years of obliterating Protestant whitewash. So strong<sup>56</sup> are the habits by which religion fortifies itself . . .

The worship service can guide the thoughts of people directly and indirectly. Directly it can guide through hymns. If, for instance, the Church is in a section where the foreigners are unduly despised, the minister and his music associates can repeatedly guide the congregational singing to those hymns which deal with unity, brotherhood, love for others.

Directly, worship can guide thought through prayers;<sup>57</sup> by their structure, the choice of words, the subjects prayed for or about. Also by reading prayers from the Bible or from the pen of some master of the art. All of these can be presented in an experience-centered way -- associated with life.

Also directly, worship can guide thought through the scripture lessons: by their choice, their fitness for the occasion, their relation to the sermon, their relationship to the hymns and to the rest of the service, their correct rendition. By keeping a check on the scripture readings, a variety can be used each year, covering all of life. At intervals, as with the hymns, certain scriptures can be used repeatedly to help strengthen some local weakness.

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<sup>56</sup> W. L. Sperry, Ibid., p. 48.

<sup>57</sup> "Sincere prayer is the most powerful and the most legitimate manner in which suggestion can be made to the human mind." William Sadler, loc. cit.





Indirectly, worship can teach by the inspiration of a hymn, from a clearly read scripture lesson, and by a thoughtful yet spiritually uplifting prayer.

### C. THE HEALING ASPECT OF THE WORSHIP SERVICE

The healing aspect of the worship service is here taken to mean that which a worship service can do in the way of healing. It was the psychologist and the psychiatrist who pointed out to the Churchman that worship is an excellent form of therapy. As much physical ill-health was directly traceable to mental and spiritual upset, and as much of this upset was due to the patients lacking the co-ordinating influence of God in their lives -- the logical approach to healing the bodily ailment was to go to the source, and heal the heart and mind. This, the psychotherapist discovered, could ably be accomplished through one of the oldest therapeutic agencies, one which was easily accessible to all -- worship.<sup>58</sup>

Consequently, in recent years, increasing study has been given to the worship program, in an attempt to make it of maximum value as a healing factor. God has been made more real and recognizable, causing worshippers to feel God's power in the service.<sup>59</sup> This, in turn, has had a noticeable

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<sup>58</sup> True worship, as Sadler states, "is able, directly, immediately, most powerfully, and most favorably, to influence the physical functions of the body." William Sadler, loc. cit.

<sup>59</sup> Francis L. Strickland, Psychology of Religious Experience, p. 223.



influence on the physical disorders of some worshippers.

Worship has proven good for health, because, as Robbins says, the worshipper

ceases to be unduly self-regarding and self-centered -- a main cause of ill health -- and finds relief from his native egotism and his native worldliness by fixing his attention upon that infinite other-than-himself who is known to him as God.<sup>60</sup>

However, worshippers should not be given the impression that the sole reason why they should worship is to gain health and strength.<sup>61</sup> Here is a paradox. If people do worship with this one thing in mind, it has been found that they will, in all probability, not derive the benefit for which they desperately hunt. The healing comes as one of those things which are "added", when the worshipper seeks "first the Kingdom of God and His righteousness."<sup>62</sup> In the process of truthfully and wholly seeking God, the mind and body are opened to what "scientists term vis medicatrix naturae, and to what religion knows as vis medicatrix Dei, the healing power of God."<sup>63</sup> So, through the various parts of the worship service -- the hymns, the scriptures, and so on -- as well as through the total impact of the service, Christian leaders can seek to help and

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<sup>60</sup> Howard Chandler Robbins, Worship and Health, p. 5.

<sup>61</sup> William Sadler, op. cit., p. 759.

<sup>62</sup> Matthew 6:33.

<sup>63</sup> Howard Chandler Robbins, Ibid., p. 6.





heal their worshipping congregations.<sup>64</sup> Special opportunities to heal are afforded in such instances as the burial service, the service for shut-ins at home, the bedside service at home or at the hospital -- for one who is critically ill or dying.

#### D. LEADERSHIP TRAINING IN PREACHING AND WORSHIP

Theological seminaries are precisely for this work, and they are presumably training men and women, in the best possible way, for places of religious leadership in the local Church of the present-day. Yet, for a fuller use of their resources, the following things appear to be needed. One, preaching can be studied as a fine art. In a world which threatens to become even more highly specialized, this outstanding function of the minister can be, in his hands, as accurately effective as advanced medicine is in the hands of the modern physician. As Eakin puts it, in the conclusion of his study of modern preaching:

If there is to be considerable improvement in preaching in the future, even more attention must be paid to the science of homiletics. Further research is needed to continue the exploration of the strength and weaknesses of contemporary preaching as a guide for the future. Even more needs to be known about the art of preaching so that sufficient training can be given to students preparing for the ministry. It is true that adequate personality on the part of the preacher is essential for effective preaching. But training in the homiletical art is also indispensable . . .<sup>65</sup>

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<sup>64</sup> "Ideally, the members of the congregation should have in the church service much the same experience as the individual has in the counseling interview; they should go out from church having experienced a psychological and spiritual catharsis, and feeling enlightened, encouraged, and strengthened by their new understanding of reality." Rollo May, The Art of Counseling, p. 124.

<sup>65</sup> E. K. Eakin, op. cit., pp. 138-139.



Two, worship can be studied as a fine art. Worship has not been regarded as honorably as it might have been. Ministers have been required to find out the "hard way" about worship -- after going out into parish work. To be sure, this method of learning by doing has its value. Yet it would seem that if, from the beginning (in seminary) the minister could be taught the fine points, he might become an artist in the field, instead of an artisan.

The new trainees in worship can be urged to feel for, and feel with the people whom they are called upon to lead in worship. Leslie Weatherhead of London, England, says: "I found it a good plan on a Saturday evening to go into the City Temple and sit in the place where the people in difficulty come to worship, and try to get right inside their personalities and pray for them . . ."<sup>66</sup> It is this quality which enables the worship leader to provide a helpful service.<sup>67</sup>

Third, the trainees can be enthused to work Jesus' methods of teaching as they have been outlined in this chapter.<sup>68</sup>

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<sup>66</sup> Quoted by A. W. Blackwood, op. cit., pp. 236-237.

<sup>67</sup> "Long experience in editing The Hibbert Journal has left me with the impression that Professors of religion spend too much of their energy on discussing the delivery of the goods and too little on the production of the goods to be delivered." L. P. Jacks, The Confession of an Octogenarian, p. 223.

<sup>68</sup> "Religious education should be at the heart of all seminary training, the point of view testing the worth of learnings and the measure of vital interest in people and in their welfare." E. J. Chave, A Functional Approach to Religious Education, p. 128.





Finally, in regard to training lay leaders of worship, there are indications that the following points deserve emphasis. In the first place it should be remembered that lay people can be trained in worship by following the example of their ministers. If the minister knows the art, his people are fortunate -- they can learn by diligently observing.

In the second place, lay people can be trained in worship through the consistent inclusion of worship courses in Leadership Training Schools.

Third, lay workers can learn about worship by being given opportunities to participate in worship services, under supervision.

Fourth, lay workers can learn about worship in their homes, by the practice of family devotions, and worship at the table.<sup>69</sup>

Fifth, the minister (or if he for some reason does not feel equal to the task, somebody else) can preach on worship. He can also use it as a subject for study at the mid-week service, or for a forum series.

#### IV. SUMMARY OF THE CHAPTER

The sermon and the worship service constitute that area of work in the local Church which is, for the most part, spiritual. Jesus' preaching characteristics indicated that he dealt with the spiritual, with the guidance of thought, and

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<sup>69</sup> Guy H. Black, Ira D. Black, How to Conduct Family Worship at the Table.





with physical healing. All of these characteristics were found to be usable by workers in the local Church of the present-day. All these "growing-points" were seen to be ways of teaching people how to live more abundantly.

In the continuing study of the worship service and Leadership Training, both of which were seen in the light of Jesus' methods of teaching, it was found that here too Jesus' methods can be more fully used than has been the case so far in the local Church.



## CHAPTER VI

### I. PURPOSE OF THE CHAPTER

It is the purpose of this chapter to find out who, precisely, is a Christian healer. And further, in the light of the study of Jesus as a healer, to ascertain what is required of a Christian healer. Finally, it is the purpose of this chapter to show how Jesus' other methods of teaching, namely, guidance, preaching, and training leaders, can be used in the work of healing which is carried out by the local Church of the present-day.

### II. THE CHRISTIAN HEALER

Who can perform works of healing with the help of, and in the name of Jesus? Murray answers that it is "those whose strength of character and consecration are sufficiently great to create in them a deep spiritual desire to do this work in the name and in the spirit of Jesus Christ."<sup>1</sup> Further, it seems, the Christian healer is one who uses every technique which will bring a cure; that is, any constructive technique which can measure up to the standards of Jesus.<sup>2</sup> Thus it becomes evident that Christian healers can work in a wider area than has heretofore been the case. And further, it becomes evident that a great variety of workers, laboring independently in the field of healing, can be claimed as allies in Christian healing -- allies in the cause of hereby teaching people, through

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<sup>1</sup> J. A. C. Murray, An Introduction to a Christian Psycho-Therapy, p. 265.

<sup>2</sup> J. S. Bonnell, Psychology for Pastor and People, p. 23.





mental-physical healing.<sup>3</sup> It means that not only can pastors be Christian healers, but physicians, surgeons, psychiatrists, nurses, social workers, teachers, lawyers, and anybody else as well.<sup>4</sup> Anybody, suffused with the spirit of Christ, can consciously set himself to be a healer. Calkins backs up this statement, saying:

All those whose lives have been reinforced by the Spirit of Jesus may exercise the power of healing. It is too little understood, and it is far too seldom employed. There is a whole area, hitherto little explored but in our day discovered by medical research and inquiry, in which not only medical practitioners, not only those skilled in the theories of psychology, but laymen whose personalities have been surcharged with divine energies, may help to heal sufferers whose sufferings have been caused by a lack of harmony between the soul and God.<sup>5</sup>

A minister was leaving the home of a sick parishioner, when he met the family doctor going in to see the patient. The minister and the doctor exchanged greetings, and the pastor went on his way. When he visited that same home the next time, the nurse said to him: "Do you remember when you last called

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<sup>3</sup> "A good understanding of the history of Christian education will do much to deliver us from that brand of educational orthodoxy which sets up its own definition of 'Christian' education and then outlaws from the true fold all who do not conform in theory and in practice. For by the historical approach one discovers how multiform Christian education actually is." L. J. Sherrill, The Rise of Christian Education, pp. 2-3.

<sup>4</sup> (a) R. L. Dicks, "The Task of Pastoral Care," Pulpit Digest, September, 1946, pp. 41-42.

(b) "Dr. Frank Sladen, chief of the medical staff at the Ford Hospital in Detroit, recently said that since he became interested in religion he finds he can 'help' far more people than when, as a doctor, he was interested only in disease." R. L. Dicks, Who is My Patient? p. 75.

<sup>5</sup> Raymond Calkins, How Jesus Dealt with Men, p. 84. (Italics not in the original.)



that you met the doctor? Well, after you had gone he said to me, 'I always like to have that man call on my patients. For he always leaves them better than he found them.'<sup>6</sup> That is what is meant here by the Christian healer. It is not alone the efforts of a Christian Doctor of Medicine that restore a person to health, it is also the consecrated efforts of a pastor, or of any Christian for that matter: anyone, who is motivated by the spirit of Christ, and can leave people "better than he found them".

What then is meant here by Christian Healing? The answer appears to be that there are two general types: (a) The highly skilled scientific type, which is dedicated consciously or unconsciously to the same task as the religion of Jesus is, namely -- to making people whole. (b) The non-scientific type, in which much more reliance is placed upon faith.<sup>7</sup> The results of this type of healing have proved, in many instances, to be no less spectacular, or complete, than the results of the first type.<sup>8</sup>

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<sup>6</sup> Raymond Calkins, The Romance of the Ministry, p. 180.

<sup>7</sup> "We will not set arbitrary bounds to the power of faith, nor will we, on the other hand, call any less divine the healing that utilizes surgical skill or scientifically tested drugs." C. T. Craig, Jesus in Our Teaching, p. 119.

<sup>8</sup> "The teachings of Jesus applied to our modern civilization -- understandingly applied, not merely nominally accepted -- would so purify, uplift, and vitalize us that the race would immediately stand out as a new order of beings . . . Someday man may awake to the fact that the teachings of Christ are potent and powerful in preventing and curing disease." William Sadler, Modern Psychiatry, p. 760. (*Italics not in the original.*)





Christian healing, in these two spheres, will not give up any person as being outside the pale of help. Christian healing will attempt to eradicate ill-health in the myriad forms in which it attacks people. In some places of healing, untrue to their real purpose, there is a category set apart for supposedly hopeless cases. That category is known as "GOK", God Only Knows. Those "cases" usually are treated as outcasts, and receive scant attention. Such a category will be abolished from the sphere of Christian healing. As there came to Jesus people with "all manner of diseases", and he turned none away; as he did not treat them partially; as he never said or implied by word or deed: "I cannot do a thing for you, I cannot help you"; even so can Christian healers act.<sup>9</sup> They may not always be able to cure; but, at least, they can always help<sup>10</sup>-- which help is a form of healing.

### III. THE CHRISTIAN HEALER'S REQUIREMENTS

For all Christian healers there are certain requirements. From the study of Jesus as a healer, certain requirements are indicated, without which a Christian healer should not attempt to practice. If these requirements are measured up to, the healer will be much more effective in bringing about desirable changes in people who are unwell.

(1) A requirement of the Christian healer is for him

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<sup>9</sup> R. C. Cabot, The Art of Ministering to the Sick, p. 309.

<sup>10</sup> R. L. Dicks, Pastoral Work and Personal Counseling, p. 9.





to be Keenly Observant. This qualification pre-supposes that the worker has some knowledge of what he should watch out for in this type of work, and why he should watch out for these things. Keen observation will direct the healer away from error -- towards the better way of attaining the desired ends in healing. Keen observation can also become a source of additional knowledge bearing on the healing function, that is, if the healer consciously sifts his observations, and assimilates that which he knows to be conformable to accepted standards of right and truth.

Keen observation can be of value in the two following situations, among others: One), "Typing" human maladies. If the Christian healer can discover into what type a given person's malady falls, then he is that much further along in being able to render assistance to this person. He can render assistance by himself, if he feels capable of handling the case, or he can render assistance by seeing that the person is taken care of by somebody else who is capable. Perhaps, for instance, the "patient" is suffering from loneliness, ("the great problem of our age"),<sup>11</sup> or from mental upset ("few people realize that in this country there are more beds in public hospitals devoted to those who are mentally sick than to all classes of the physically sick combined"),<sup>12</sup> or from the strain

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<sup>11</sup> R. L. Dicks, "Ministry to Shut-Ins," Pulpit Digest, January, 1947, p. 45.

<sup>12</sup> E. A. Strecker and F. G. Ebaugh, Practical Clinical Psychiatry, p. XI.



of divorce proceedings (one out of every four marriages to-day ends in divorce). Perhaps the person is an extrovert, or an introvert. Perhaps he is a part of organized religion; perhaps he is not. By keen observation, which is not confined strictly to visual observation, the Christian healer can "type" the person's particular malady, and proceed to help accordingly.

To be sure, this is not as easy as it may sound. In fact, modern medical science, finding the work of diagnosing so difficult,<sup>13</sup> has made it into a separate study. Hence the modern Diagnostician, who would probably regard the above suggestion for "typing" as amateur, probably would not give his approval.

It is maintained here, however, that keen observation, fortified by study, experience, intuition and Christian knowledge and consecration, can be effectively used to "type" human maladies with a view to helping people. Otherwise there would be little use in saying, for instance, that consecrated laymen can be Christian healers: little use, if they are discouraged when they try and find out what is troubling people who need help.

The medical profession, especially, has been loud in its condemnation of "interference" from non-medical healers. The profession is justified in its condemnation, up to a

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<sup>13</sup> See William Sadler's "Diagnostic Pitfalls," and "Diagnostic Dangers," in Modern Psychiatry, pp. 216-219.





point. However, it has under-estimated the power and effectiveness for good<sup>14</sup>-- of consecrated Christian non-medical workers.<sup>15</sup>

A second situation in which keen observation is an aid, is in continued work with people who are sick. Here are some specific items which can help in work with the sick:<sup>16</sup> (a) On entering the presence of the "patient", the healer can find out on which level of thought and feeling the patient is at the time. Neutral leading questions such as, "How are things going?" or "How are you feeling today?" cause the patient unwittingly to disclose by word or act his present level. Observing that response, the healer may proceed -- on the patient's level. (b) Size up the situation. In a hospital room this is easier to do. An oxygen tent, a blood plasma bottle, the bed-chart, medicine bottles on the bedside table, tell their own stories. In the living room in a home, the sizing up of a situation may not be so easy, but experience

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<sup>14</sup> " . . . the intuitive wisdom of religion." J. L. Liebman, Peace of Mind, p. 200.

<sup>15</sup> (a) William Sadler, Modern Psychiatry, p. 3.

(b) "I regard personal religious experience as the highest and truest form of psychotherapy. There can be no question that the religion of Jesus, when properly understood and truly experienced, possesses power both to prevent and cure numerous mental maladies, moral difficulties, and personality disorders. . . The teachings of Christ are the greatest known destroyers of doubt and despair." William Sadler, Ibid., p. 759.

<sup>16</sup> From Class Notes in Clinical Pastoral Training, given by Rollin J. Fairbanks, at the Massachusetts General Hospital, Boston, Massachusetts, May-June, 1945.



helps. Each situation gives the healer a background knowledge, at least, of the patient. Often this knowledge is more enlightening than the patient's words. (c) Build up rapport. This signifies a building up of an emotional feeling of friendliness. The establishment of rapport is revealed through the tone of the voice, the eyes, the hands, the facial expression. The healer can watch for these. "The building of rapport and the strengthening of rapport," says Dicks, "is slow and tedious and it is only possible when we are afire with love. As God's assistants we serve as the conductor of His love . . ."<sup>17</sup> (d) Length of the call. Observation is needed here too. Patients have unmistakable ways of dropping hints, when they have had enough. Such hints can be taken immediately. (e) Conversation ought to go at the pace the patient desires it to go. Observantly the healer can follow, always on the lookout to make the conversation,<sup>18</sup> and the whole call, creative.<sup>19</sup> (f) In leaving, the healer can go casually. "This kind goeth not out but by observation." The healer will say no formal goodbye, he will not be specific as to when he will return. The casual

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<sup>17</sup> R. L. Dicks, Pastoral Work and Personal Counseling, p. 143.

<sup>18</sup> J. S. Bonnell, "The Technique of Asking Questions," Psychology for Pastor and People, pp. 68-83, 176, 187.

<sup>19</sup> "The counselee thus understood will more readily release deeper anxieties and reveal further the predicament that distresses him." This is "responsive counseling." Paul E. Johnson, "Methods of Pastoral Counseling," The Journal of Pastoral Care, September, 1947, p. 30.





withdrawal is more likely to leave the patient calm. The non-committal exit says in effect to the patient: "I will see you again, as soon as possible."

(2) Another requirement of the Christian healer is that he be Serene.<sup>20</sup> It is important not to hurry work with the sick. The preservation of calm and poise under all circumstances is invaluable "armamentarium", as Sir William Osler used to point out. The test of serenity will come in those moments when the patient is either in a tragic circumstance, or when the patient tries to shock the therapist. At first, the therapist is likely to lose his equanimity. But practice in regarding the situation objectively, ought in time to bring its reward of making the worker, in a manner of speaking, immune to shock. This implies, of course, that the healer himself will not try to shock the patient by telling of "a worse case than yours that I know about." Further, the healer can manifest his serenity by never being condemnatory -- in word or action. Jesus' "neither do I judge thee", said to the woman caught in adultery, is worthy of constant imitation by the modern healer.<sup>21</sup> For, should the sick person suspect even a trace of what the social service people call "a judgmental relationship", rapport becomes unsatisfactory, and the healer is less able to render the best assistance.<sup>22</sup> Yet, as

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<sup>20</sup> J. S. Bonnell, op. cit., pp. 47 and 185.

<sup>21</sup> Rollo May, The Ministry of Counseling, p. 26.

<sup>22</sup> J. S. Bonnell, op. cit., p. 181.





Holman warns:

To adopt a non-condemnatory attitude does not, of course, mean that one condones sin or regards it lightly. But it does mean that one still loves and values the sinner, seeks to understand and help him understand his problem, and fully realized that life is difficult so that most people literally "fall" into sin rather than deliberately choose it. They can be helped if they are accepted, loved, and served. They can only be injured if they are rejected, despised, and condemned.<sup>23</sup>

(3) Another requirement of the Christian healer is that he be Impersonal. People seem to want the therapist to be like a near and dear friend, they want him to give each individual his whole time. Yet, were he to satisfy these wishes, they would unconsciously renounce him as not having the necessary power to help them. In their minds he somehow becomes identified with themselves. And to get away from themselves is their greatest need. For this reason, primarily, the healer is required to be impersonal -- for the sake of maximum efficiency. He will hold aloof in his attitude towards the sick person. He will guard against a sticky fixation, which retards persons in getting help.

Those who possess this Impersonal quality, and come in contact with sickness or with death, avoid becoming emotionally involved in the problem to such an extent that their own good judgment and helpfulness are impaired. It may be difficult, but it is possible to strike a happy medium between sympathetic understanding and unwise emotional entanglement.<sup>24</sup>

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<sup>23</sup> C. T. Holman, Getting Down to Cases, p. 183.

<sup>24</sup> C. I. Flath and M. T. Gilmour, When We Enter the Sickroom, p. 14. (Italics not in the original.)



Impersonalness in the therapist also means that he will refrain from probing into the patient's life. When interest is overdone, and it turns into probing, then the healer loses the opportunity to be of real help. Under such a cross-examination, the patient becomes suspicious of the intentions of the healer, and ceases to cooperate fully.

Jeanne D'Orge described the impersonal therapist in the following lines:

I wish there were some one  
 Who would hear confession.  
 Not a priest -- I do not want to be told of my sins;  
 Not a mother -- I do not want to give sorrow;  
 Not a friend -- she would not know enough;  
 Not a lover -- he would be too partial;  
 Not God -- He is far away;  
 But some one who would be friend, lover, mother,  
 Priest, God, all in one,  
 And a stranger besides -- who would not condemn or  
 Interfere;  
 Who, when everything is said from beginning to end,  
 Would show the reason of it all  
 And tell you to go ahead  
 And work it out your own way.<sup>25</sup>

(4) Another requirement of the Christian healer is for him to be able to recognize that behind certain diseases and ill-health lie moral causes. Increasingly, scientific researchers are finding that many physical diseases have no physical causes whatsoever; rather the cause is a moral one. They find, too, that when the malady of the spirit is removed, the outward, visible, physical trouble disappears. For instance, there is worry. The major cause of worry is fear, and one

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<sup>25</sup> New York Times, Book Section, July 7, 1940.







fears because one lacks the necessary faith in an all-powerful Being. The cause of worry is therefore clearly a moral one. And physically, what is the end result? The result is multiple ailments: stomach ulcers, high-blood pressure, indigestion, fatigue, insomnia, skin disturbances, headaches which defy medical diagnosis, many "peculiar symptoms -- such as disturbed breathing or heart rate -- and unexplainable pains, dizziness and difficulty in swallowing",<sup>26</sup> and so on. For these and similar physical disorders it would be imprudent to attempt cures as if the trouble were entirely on the physical plane.<sup>27</sup> That there can be a moral cause back of each disorder can be recognized by the would-be healer. Next he can try to discover the exact nature of that moral cause. And finally, he can help to remove it.

This is no indication that all stomach ulcers, all skin disturbances, all headaches are caused by some moral lack. Sometimes they will have a physical basis. Yet the point remains, that more physical diseases and ill-health are caused by moral deficiency: more than is commonly realized.<sup>28</sup> And

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<sup>26</sup> Robert Tyson, "Short Course for Worriers," Your Life, March, 1943.

<sup>27</sup> For, as Alexis Carrel has indicated: "Human activities are simultaneously physiological and mental. Body and soul are one . . ." Quoted by David Seabury, How Jesus Heals Our Minds Today, p. 202.

<sup>28</sup> Raymond Calkins, How Jesus Dealt with Men, pp. 82-83.



not only physical disorders, but mental disorders as well.<sup>29</sup>

Who is to tell when the cause is moral or physical? Perhaps no one in particular will feel confident enough in himself to draw a conclusion. But, working together, the physician, the psychiatrist, the minister, the friend, the relative, can pool their knowledge about the patient under consideration. Together they can decide wherein lies the cause of the malady. When that is done, when a fairly accurate diagnosis is made of the trouble, the chances for healing are better. It may fall to the lot of the skilled Christian healer to bring about a cure, through scientific, physical means; in which event the unskilled Christian healer need not feel that his task with that patient is finished. He can take every opportunity which further presents itself to be a help in time of trouble. If, on the other hand, it falls to the lot of the unskilled healer to see what he can do to cure, the skilled healer need not take his hands completely off the case. Rather he can continue to take a kindly cooperative interest in the case for the good of the patient.

(5) Another requirement of the Christian healer is that he appeal to the best in people. Jesus taught that there was a divine spark in human beings: that because they were made in the image of God they were not altogether bad. Using this

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<sup>29</sup> "Never lose sight of the fact that organic diseases often have definite neurotic symptoms superimposed upon the clinical picture." William Sadler, *Modern Psychiatry*, p. 216, (Italics not in the original.)





as the basis, he challenged the best in people; he gave people a vision of their best selves and urged them to be those best selves. "Greater things than these shall ye do", "upon this rock I will build my Church", "ye shall...", and so on. And a sufficient number of people responded with their best endeavors to his challenge.

Reverend Father E. J. Flanagan, director of the famed institution "Boys' Town" in Nebraska, has, like Jesus, persistently appealed to the best in the delinquent boys who have been sent to his school. The boys have been "sick" basically, and through this treatment Father Flanagan has been able to effect much "healing". "I have been criticized for twenty-five years," he told an audience in Symphony Hall, Boston, Massachusetts, on October 23, 1940, "that's a long time to be criticized, because I have held that there is no such thing as a bad boy." Later the priest said, "I have never come across a boy who wanted to run away from love and kindness . . . I tell them how good they are, sometimes extravagantly . . . because they want to feel that some one has a good opinion of them."<sup>30</sup> And this appealing to the best in the boys, has brought out the best in them. More than that, it has acted therapeutically upon the boys.

(6) Another requirement of the Christian healer is that he demands faith on the part of the sick person. The healer will require that the patient have faith in God; because

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<sup>30</sup> From the writer's personal notes of the address.





without this faith the patient cannot cooperate fully in the healing process.<sup>31</sup> Jesus' challenge "according to your faith be it unto you" is a safe challenge for the modern healer to give to every one of the people whom he tries to help. For most often, the presence or absence of faith determines whether or not a person can be helped and healed.<sup>32</sup>

Faith can work wonders, in almost any type of sickness.<sup>33</sup>  
As Sadler believes:

Faith is a tremendous motive power, and when it once dominates the soul, it is able to harness the mind and control the body, to combat disease and relieve suffering; yes, it is able to vanquish sorrow and establish peace.<sup>34</sup>

There is an energizing and therapeutic value "in knowing and feeling that 'underneath are the everlasting arms.'"<sup>35</sup> Hence all types of Christian healers, skilled and unskilled can rely on faith in God, who can help and heal to the uttermost.<sup>36</sup>

If the Christian healer is going to call upon people

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<sup>31</sup> "Faith is a vitalizing attribute of the human mind -- it possesses tremendous psychic possibilities and extraordinary therapeutic powers." William Sadler, op. cit., p. 763. (Italics not in the original.)

<sup>32</sup> (a) Smiley Blanton, Faith is the Answer, pp. 205-206.

(b) "When the vital organs relax under the healing touch of faith the vigor of the human structure is restored." David Seabury, op. cit., p. 277.

<sup>33</sup> H. E. Fosdick, On Being a Real Person, p. 252.

<sup>34</sup> William Sadler, op. cit., p. 764.

<sup>35</sup> F. W. Schroeder, "Faith and Recovery from Illness," Church Management, December, 1944.

<sup>36</sup> "Faith is a recognition that the Kingdom of heaven is not only within us, but in every living thing, and that here alone is formative power." David Seabury, op. cit., p. 205.



to exercise their faith to aid in their healing, the healer will exercise his own faith in God. This will be a manifestation of devotion, and can make it easier for the patient to exercise his faith.<sup>37</sup>

(7) Another requirement of the Christian healer is that he will give of himself, as Jesus did. Healing must be exacting, to be wholly effective. Says Rollo May, "The therapist for humanity must be able to take upon himself the sins of mankind, and to 'die' for men."<sup>38</sup> He must go so far in giving of himself for the good, for the healing of others. For he "who cannot descend into hell with the patient cannot understand nor help . . ."<sup>39</sup>

Now if the Christian healer is to give of the power within himself, he must be constantly in touch with the source of all power -- God. And that through prayer. There cannot be any adequate outpouring of the spirit, without a divine infilling. In fact the nature and extent of the outpouring, in the way of healing, will be determined by the extent to which the healer waits at the source of Power.

(8) Another requirement of the Christian healer is that he will not neglect to use simple helps to healing. As Jesus demonstrated, simple healing helps, wisely used, can be

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<sup>37</sup> Fritz Kunkel, In Search of Maturity, p. 241.

<sup>38</sup> Rollo May, Springs of Creative Living, p. 230.

<sup>39</sup> Loc. cit.







effective in bringing results.<sup>40</sup> Often the resourcefulness of the Christian healer will have to dictate the sort of technique which will be used in a given case. It may be one or the other of the ways appearing in the outline which follows, or it may be a combination of these. Whichever technique promises to be most rewarding in the relief of suffering, that way can be used.

The Christian healer can learn that "the healing of God does not flow in one channel only. He heals by physicians, by surgeons, by climate, by mental suggestion, by the direct touch of the Spirit upon bodies and by common sense".<sup>41</sup> Further yet, the healer can learn that even if the first five of these ways are beyond the reach of the majority of Christian healers, certainly the sixth, namely common sense, can be used by every Christian healer.

Some of these common sense techniques in aiding healing, are:<sup>42</sup> (a) Listening, which has been recently discovered to have a strong therapeutic effect.<sup>43</sup> There is passive listening -- which must not become the lazy worker's way of

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<sup>40</sup> "Every phase of religious teaching specializing in Divine healing has practiced and prospered." William Sadler, op. cit., p. 763.

<sup>41</sup> E. Stanley Jones, Victorious Living, p. 203.

<sup>42</sup> Cabot and Dicks, The Art of Ministering to the Sick, pp. 189-267.

<sup>43</sup> J. S. Bonnell, Psychology for Pastor and People, pp. 53-67.



listening; and there is directive listening, in which, by occasional questions, the patient is kept on the subject. (b) Quietness. The healing power of quietness is strongest when the worker knows the right time to be quiet. The therapy of quietness is often unparalleled in its effect. (c) Prayer. This is one of the Christian healer's strongest and most distinctive ways of helping the sick. Through prayer he can put the patient in touch with the limitless resources of God, thereby giving the patient the feeling that he has ready access to the One who is a very present help in time of trouble.<sup>44</sup> The prayer can be spiritual, it can recognize the particular situation in which it is offered, it can give the patient perspective on his condition, it can be given in the majestic language of religion, it should be brief. (d) Scripture. This is another distinctively Christian technique of healing the sick. Of course the healer will be careful in his choice of scripture passages,<sup>45</sup> and their length -- which should not be too long, erring even, on the side of brevity. The use of scripture means that the healer will, in his own life, learn the day by day value of the Bible. He can be a regular student of the Bible, and he can learn which passages

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<sup>44</sup> Frank Laubach, Prayer, The Mightiest Force in the World, pp. 33, 38-39.

<sup>45</sup> William Sadler has recommended: the Psalms, the Book of Job, the Prophet Isaiah, and the Gospel of John, in Modern Psychiatry, pp. 765-767.

R. L. Dicks, Who is My Patient? pp. 107-111. (The chapter on "The Use of the Bible.")





are suitable for which occasions.<sup>46</sup> (e) Note-writing, while not to be strictly regarded as a technique of healing, is so important for the best results, that it justifies its inclusion in this list. Note-writing, which is not to be done in the presence of the sick person, usually means a setting down in black and white of all the salient features of what transpired when the healer was in the presence of the patient. This serves not only as a case history source;<sup>47</sup> but also, in the studying of these notes, the healer can progressively eliminate the error of his ways with the sick. (f) Creative Assertion. One school of thought objects to this "alleged" form of healing.<sup>48</sup> They assert (!) that no healing is accomplished when the healer puts positive ideas into the mind of the person he is trying to help. They believe, that on the contrary, much harm is done. Then, is there a place for creative assertion? Johnson says:

The directive counselor speaks too often at too great length of his own interests. His assertions are inept and unapt to be creative. The non-directive counselor speaks too little, waits too often and hesitates to assert himself at all lest he interfere with the client's freedom. The responsive counselor listens first and

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<sup>46</sup> J. S. Bonnell relates the success which he has had with "spiritual prescriptions." A prescription contains a few words, or a verse from the Bible which seem to be best fitted to help the patient in his present condition. Prescriptions are written, usually, in the patient's presence, and given to him. See Bonnell, op. cit., pp. 148-154.

<sup>47</sup> J. S. Bonnell, Ibid., pp. 91 and 176.

<sup>48</sup> Non-directive Counselors, who are championed by Carl Rogers in Counseling and Psychotherapy.





replies briefly, but as the client reveals his true feelings and insights, there will be strategic opportunities for creative assertion in which both discover and declare together the way of life.<sup>49</sup>

These six common sense techniques can also be used in helping the institutionalized insane. Of particular value are prayer and scripture reading.<sup>50</sup> Other simple helps can be used. The Handbook for Psychiatric Aides reveals how one can help in other simple ways. For psychoses, the handbook says, "treatment is protective more than therapeutic . . . if new interests can be awakened and good habits established, the patient may return to normal life . . ." <sup>51</sup> For epilepsy, "Convulsions may be prevented or decreased by avoiding overstimulating environment and by giving medications . . ." <sup>52</sup> Concerning schizophrenia, the handbook says that "it is sometimes outgrown without apparent treatment (15 to 20 percent recover spontaneously) . . ." <sup>53</sup> For manic-depressive psychoses, the problem is to prevent recurrence, which "can apparently be accomplished only by getting the patient to understand his case, to know the danger signals of recurring

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<sup>49</sup> P. E. Johnson, "Methods of Pastoral Counseling," The Journal of Pastoral Care, September, 1947, p. 31. (Italics not in the original.)

<sup>50</sup> T. N. Tiemeyer, "Insane -- and Ye Visited Me," Church Management, March, 1944.

<sup>51</sup> Handbook for Psychiatric Aides, Section One, p. 16.

<sup>52</sup> Ibid., p. 24.

<sup>53</sup> Ibid., p. 29.



attacks, and to be prepared to avert them."<sup>54</sup> For psychoneuroses and neuroses, the patient "needs an opportunity to find encouragement in an occupation for which he has ability and to find satisfactions in normal, factual situations . . . Any patient who can be re-educated can be rehabilitated for normal life . . ."<sup>55</sup>

Further simple helps may be employed, such as those measures taken by the Presbyterian Hospital in New York City, to remedy adverse social factors which were found to be related to the illness of 80 percent of the patients.

- A. Measures designed to control environment:
  1. Supplying deficiencies.
  2. Helping patient to utilize available resources.
  3. Removing obstacles to care.
  4. Removing to more favorable environment.
- B. Measures designed to influence conduct:
  1. Imparting information on problems.
  2. Explaining.
  3. Elucidating by reiteration.
  4. Demonstrating by example.
  5. Influencing choice by incentives.
  6. Fostering habits.
  7. Standing by and following up.<sup>56</sup>

All these measures, it will be noticed, are simple enough to be worked by many Christian healers.

This partial list of simple helps can hardly be indicative of an over-simplification of the matter. Rather it shows that Christian healers can be doing more healing and

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<sup>54</sup> Ibid., p. 33.

<sup>55</sup> Ibid., p. 40.

<sup>56</sup> P. E. Johnson, Psychology of Religion, p. 230.





helping of their fellow men in modern life, thereby teaching people through bodily healing. That is, when physical healing is performed in the name of Christ, those who are helped get a better understanding of how they can have abundant life. They see spiritual power in action in their bodies.

#### IV. THE BALANCED EMPHASIS

Jesus, aware that the body, mind, and spirit are each educable in its own way, taught people through their bodies, minds and spirits. Further, his teaching was sometimes carried on through these three channels, simultaneously, no matter which particular aspect he seemed to be emphasizing at any one moment.

This balance has been demonstrated as being usable in the present-day -- in those two large areas, namely, the mind (guidance), and the spirit (preaching and worship).

It remains now to demonstrate the workability of this balance in the realm of the body. Part of the demonstration has already been shown, namely, how people can be physically healed by persons who are consecrated Christians -- thereby bringing the healing power of God to bear on the bodies of people. Christian healing can teach people through their bodies.

However, in a healing situation, apparently more is to be attempted than just teaching people through the medium of their bodies. Through healing there must at the same time be a teaching of the mind and the spirit of people -- through the



guidance aspect and the preaching aspect (respectively) of the healing process. For, as Sadler says, "Modern therapeutics recognizes the necessity of ministering to the whole man -- to the mental and the moral man as well as to the material."<sup>57</sup>

#### GUIDANCE THROUGH HEALING

In her book, Missionary Doctor, Doctor Mary Floyd Cushman describes her twenty-five years of medical work in West Africa. Apropos of this section of the study, she tells of the devotions which were held every morning before the clinic opened. One morning, a native hospital assistant who was leading the service, looked around over the group of some seventy-five patients, and said to them:

You are all sick, are you not? You have come here because you wish to get well. We will try to help you get well. With God's blessing on the medicine, and your doing carefully what we tell you, we hope you may all get well. But you will be sick again. You may get well many times, but the time will come when you do not get well. We all have to face that. Death will come to every one of us. Now, while you are here, taking medicine for your bodies, we want you to take God's medicine for your souls; so you can find health of soul and the new life, the eternal life, that death can never touch.<sup>58</sup>

An approach such as this, attempts to teach patients, not alone through their bodies, but also, at the same time, through their minds.<sup>59</sup> The Christian healer is in an

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<sup>57</sup> William Sadler, Modern Psychiatry, p. 763.

<sup>58</sup> Mary Floyd Cushman, Missionary Doctor, p. 92.

<sup>59</sup> "For the mind is the servant of the body as well as its master, and the mind's responses are often best influenced through bodily conditions." E. L. Thorndike, The Principles of Teaching, p. 13.





advantageous position for guiding the thoughts of the sick, as is demonstrated in the foregoing illustration.

Guidance can be given in a variety of religious subjects, through healing. One subject has already been mentioned -- death. On this subject of death, Cabot and Dicks have a further word -- stressing the need for guidance through healing.

There is . . . a need for constant teaching . . . on the subject of the Christian conception of death. We talk and teach freely of many other subjects. Why should we not of death? We must repeatedly emphasize the fact that that which we love in a person does not die at death. The Christian religion, the Christian conception of God implies the fact of immortality. Cannot immortality and death be as easily . . . taught as the concept of God or the life of Jesus? Mystery, tears, and tragedy need not make up the whole of our associations with death. Let us get people used to the truth that death is a release, a fulfillment, an experience to be passed through with the calmness with which one passes through any meaningful event. The tragedy or the victory of death is in the way one dies, not the fact of death itself.<sup>60</sup>

Other subjects rise out of sickness, subjects like evil, pain, immortality, fear, hatred, grief, faith, hope, love, humor, depression, anxiety. Also the subjects of God -- as Creator, as Father, his omnipotence, his omnipresence, his omniscience; of Jesus -- as Saviour, as Friend, as the Son of God, as Messiah; of the Holy Spirit -- as Guide, as Comforter, as the Spirit of God; of the Christian Church -- as the body of Christ, as a fellowship of believers, as the habitation of God, as the Kingdom of heaven. The Christian healer can guide people in their thinking on these matters.

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<sup>60</sup> Cabot and Dicks, The Art of Ministering to the Sick, p. 314.





The Christian healer can exercise care, in guiding the sick, to fit the subject taught to the occasion of healing. To attempt to give guidance about the matter of grief, for instance, when the patient is critically ill, is an extreme example; yet it is the sort of incongruous thing that can be guarded against. Such a critically ill person, can however, be taught about the nearness to help of the loving heavenly Father. As Vieth concludes: "While such a ministry may not be primarily educational in purpose, it has vast possibilities for guiding growth in Christian faith and life."<sup>61</sup>

#### PREACHING THROUGH HEALING

When it comes to preaching which stirs the spirits of people, the Christian healer at work can be just as effective as the pulpit preacher. When a person "sees" a sermon, as a Christian healer works in a Christ-like way, that sermon can be uplifting. That sermon can measure up to the standard of what a true sermon should be.

Jesus preached sermons through his healing, sermons which changed the spiritual nature of people. There was the nobleman, whose son was healed -- "himself believed, and his whole house."<sup>62</sup> There were the Jews who had seen Jesus raise Lazarus from the dead -- they "believed on Him."<sup>63</sup> It appears

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<sup>61</sup> P. H. Vieth, The Church and Christian Education, p. 130.

<sup>62</sup> John 4:53.

<sup>63</sup> John 11:45.



that in this respect too, Jesus' method can be used by Christian healers of the present-day.

Illustrations can be cited about consecrated Christian healers, who by their therapeutic ministrations, have given a spiritual lift to their patients; the kind of lift the best sermons are designed to give. Such skilled Christian healers as Albert Schweitzer<sup>64</sup> and Gordon Seagrave<sup>65</sup> are not the only ones who have done this. The non-scientific Christian workers have been just as successful.

Often the opportunity will present itself to the Christian healer to preach verbally, while in the healing situation. He can take those opportunities, and not wait only for those times when he can preach by his actions. Here the same sort of procedure may be used, as was shown for guidance through healing.

#### LEADERSHIP TRAINING IN CHRISTIAN HEALING

At the world missionary conference held at Madras, India, in 1938, the following statement was issued concerning the relationship between religion and health:

In the relationship of religion and health lies an imperative call for pioneering. The scope of the hospital's ministry will be enlarged by using specially trained members of the staff in inquiring as to the economic, social, mental and religious background of every patient, so that both bodily and spiritual ministrations may be provided in ways adapted to the special needs of the individual, both while in the hospital and

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<sup>64</sup> Albert Schweitzer, Out of My Life and Thought.

<sup>65</sup> Gordon Seagrave, Burma Surgeon.







after leaving it. The hospital would thus become a center where search could be made for ways in which spiritual ministry might aid in bringing full health to patients. We have scarcely crossed the threshold of such a quest as this . . . We need continued study and development of the contribution that faith and prayer and religious practice can make to the maintenance of mental and physical health and to the cure of disease.<sup>66</sup>

Much progress has been made in the field of religion and health since 1938. Special progress is noted in the clinical training of clergy. Increasingly, ministers are availing themselves of the opportunities afforded by many of the larger hospitals in leading American cities. In all cases, so far, clinical pastoral training has been sponsored by some Theological Seminary, in cooperation with a neighboring hospital. Wider spread than this practical training in healing, is the theoretical knowledge of how it is done. In seminaries and other Christian institutions, they are giving courses in pastoral theology, psychology of religion, psychology of religious behavior problems, psychology of religious experience, psychology of religious personality, psychology of religious development, and so on.<sup>67</sup>

Clinical training still includes clergymen almost exclusively. Now, since in this chapter the Christian healer has been found to include all consecrated Christian workers, how can clinical training be made to include all those who are

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<sup>66</sup> Quoted by Seward Hiltner, Religion and Health, pp. 10-11. (Italics not in the original.)

<sup>67</sup> Seward Hiltner, Clinical Pastoral Training, pp. 142-143.



desirous of helping?

It would be unwise, probably, to open the field -- thus possibly allowing in quacks. That cannot be. Standards should be high, definitely. But if any truly consecrated Christian<sup>68</sup> measures up to these standards, no matter whether he be a clergyman, a layman, a physician, a surgeon, a psychiatrist, a social worker, he should be permitted to practice.<sup>69</sup>

Until such time as better techniques are developed in the field, the existing theoretical and clinical training (for ministers) can be made available to others, too. Always, though, the emphasis will be placed on cooperation.<sup>70</sup> It is only as all Christians cooperate to heal the sick, using the best religion-aided techniques, that Jesus' methods of teaching can be more fully used in the local Church of the present-day.

#### V. SUMMARY OF THE CHAPTER

It has been found that any person suffused with the spirit of Jesus, and who sincerely desires to help others, can be considered a Christian healer. It was further discovered

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<sup>68</sup> ". . . then, and only, can scientific training begin . . . works without faith are dead . . . to . . . character must be added clear-headedness and a truly scientific spirit of inquiry, discriminative and critical. These given, we can begin to work out the necessary elements in the training and equipment of such men and women." J. A. C. Murray, op. cit., p. 265.

<sup>69</sup> Religion and Health in the Local Community, a guide book issued by the Federal Council of the Churches of Christ in America, 1942, pp. 38-39.

<sup>70</sup> J. S. Bonnell, op. cit., p. 115.





that the Christian healer who measures up to the eight requirements of Jesus the Healer, can become effective in the present-day work of healing.

Guidance through physical healing, it was found, must be supplemented by preaching through healing and leadership training in the work of healing. In this way the healing process is carried forward through mind, spirit and body, and healing becomes an effective (though as yet little tried) method of teaching people how they may have the more abundant life.





## CHAPTER VII

### I. SUMMARY

In order to provide a background for the study of the present-day uses of Jesus' methods of teaching, the prevailing system of Religious Education was surveyed. In this survey it was found that most of Protestant Religious Education has eight objectives, and that these objectives have been partially achieved by the work of organizations such as the Sunday School, the Daily Vacation Church School, the Weekday Church School, the Parochial School, and certain Colleges and Universities. Various methods, too, have been used to put into practise the objectives of Religious Education. Some of these methods have been worship, fellowship, study, evangelistic and missionary activity, leadership training, and so on.

However, certain limitations were pointed out in the prevailing system of Religious Education. A basic limitation was discovered, namely, that Jesus' methods of teaching are not being fully used. There were indications that if somehow the basic limitation were removed, that many of the other limitations would be rectified.

In its attempt to remove the basic limitation, the study began with a basic question: "But why turn to Jesus?" In answer, six reasons were given, and Jesus' prime position in the study appeared justified. Then, after a brief survey of Jesus' early life and upbringing, it was found that he was first of all a Teacher. Teaching to this Teacher meant mutual



help, sharing. And his own work of teaching was done through at least four methods: teaching through the mind (what may be called in newer phraseology, guidance), teaching through the spirit (preaching), teaching through the body (healing), and training leaders. Whenever possible, Jesus stressed all four of these things, no matter what the particular occasion happened to be.

Each of these teaching methods was then more closely studied. In Jesus' work of guidance it was found that he prepared himself for the role of a Teacher; he guided individuals and groups; he guided people's thoughts about the kingdom of God, about high ideals, about traits which constitute Christian personality; he had nine teaching aims; he employed such guidance techniques as the parable, the question, symbols, and so on. In his work of preaching he was found to have certain characteristics. His preaching was popular, reformatory, simple, morally earnest, authoritative, compassionate, cheerful, challenging, spontaneous, cognizant of individual worth, urgent. In his work of healing he was also found to have certain characteristics. He was keenly observant of men, he was serene, impersonal, he recognized the moral causes which in certain cases lay behind the physical disease, he appealed to the best in people, he required faith, he gave lavishly of himself, he used simple helps. And finally, in his work of educating leaders, it was found that Jesus guided his leaders, taught them by his own example, and provided opportunities for them to





practise the things which they had learned.

It was then discovered that Jesus' methods of teaching can be used in the present-day, if the following twin procedures are followed: learn the facts of Jesus' methods of teaching, and re-appraise them in the light of expanding experience -- at the same time re-appraise and re-direct contemporary experience.

In view of this reciprocity, an adaptation of Jesus' methods of teaching was attempted. The first area in which the adaptation was seen, was the Church School. Here, in the Church School's program of guidance, it was discovered that the Teacher should be a Christian, a student of the Bible, and especially of the New Testament, and should learn about the entire Christian movement. Further, he may come to understand the individual learner by the use of various techniques, and will guide individuals and groups in the Church and in the home. His approach to Bible teaching will be life-centered, as he attempts to guide the thoughts of Adults, Youth, and so on down the age scale. He will have teaching aims and objectives, and will employ all proven guidance techniques. Con-currently, the Teacher can stress the spiritual, healing and leadership aspects of the Church School program.

The second area in which the adaptation of Jesus' methods was seen, was in the sermon. It was found that the spiritual emphasis can be made in the sermon, by making the sermon reformative, morally earnest, challenging, cognisant of individual worth, urgent in appeal. The guidance emphasis can



be made in the sermon, by making the sermon popular, simple, authoritative, spontaneous. The healing emphasis can be made in the sermon, by making the sermon compassionate and cheerful.

It was further discovered that the worship service could be included in this area of the spiritual. For a balanced emphasis, the guidance aspect and the healing aspect can be stressed. Con-currently, leaders can be trained in preaching and worship.

The final area in which the adaptation of Jesus' methods was seen, was in healing. After discovering what is a Christian healer, Jesus' eight characteristics as a healer were adapted for present-day usage. Further, for a balanced emphasis, it was found that guidance can be given through healing, preaching can be done through healing, and leadership training in Christian healing can be done simultaneously.

## II. CONCLUSIONS

(1) Religious Education is carried on by several organizations, and through the use of a still greater number of methods. Yet the prevailing system of Religious Education has serious limitations, not the least of which is the continuing limited use of Jesus' methods of teaching.

(2) Jesus used at least four methods by which to teach people how to live abundantly, creatively. (i) By guiding their thought life, (ii) by preaching, through which he taught the spirit of man, (iii) by mental-physical healing he taught through the body, (iv) by training leaders to perpetuate these





methods.

(3) There are indications that Jesus, whenever possible, tried to give emphasis to teaching through the mind, spirit and body, no matter what the particular occasion was.

(4) In the Church School, which is primarily a teaching center, Jesus' methods of teaching can be used in a fuller way than heretofore. (i) The Church School Teacher can guide the thought life of the learner. (ii) At the same time, the Teacher can adopt a creative approach to the spirit of the learner. (iii) At the same time, the Teacher can adopt a creative approach to the mental-physical healing of the pupil. (iv) Con-currently, the training of leaders can be carried forward with a life-centered program.

(5) In the Sermon and Worship service -- Jesus' methods of teaching can be used in a fuller way than heretofore. (i) Guidance of thought can be given through both the sermon and the worship service. (ii) The sermon and the worship service can teach through the spirit of worshippers. (iii) The sermon and worship service can help in teaching, when they result in mental-physical healing. (iv) Con-currently, the training of leaders in preaching and worship can be carried forward with a life-centered program.

(6) Any person suffused with the spirit of Jesus, and who sincerely desires to help others, can be considered a Christian healer. Further, in mental-physical healing, Jesus' methods of teaching can be used in a fuller way than heretofore.





- (i) Healing can teach through the medium of the body.
- (ii) Guidance of thought can be accomplished by healing.
- (iii) Healing can teach through the spirit of the one healed.
- (iv) Con-currently, the training of leaders in mental-physical healing can be carried forward with a life-centered program.

### III. LIMITATIONS OF THE STUDY

(1) The standards for workers in the fields of guidance, preaching and healing, as stated in this study, may appear too high, thus causing undue timidity in the religious worker.

(2) Jesus' methods of teaching have been given in theory. Their uses, too, have been theoretically outlined. The practical usage of these methods means that they would have to be modified and adapted to fit each local Church situation. Resulting effectiveness would depend on how the modification and adaptation was done.

(3) The Christian Church seems to be best fitted for the task of seeing that Jesus' methods of teaching are more fully used in the present-day. Therefore, a great deal hinges on the ability and personality of those persons who carry on the work of the Church. And, both ability and personality are variants from individual to individual.

(4) The methods stated herein can be used within the confines of Protestantism, at least.



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BOSTON UNIVERSITY

GRADUATE SCHOOL

An Abstract of a Dissertation

PRESENT-DAY USES OF JESUS' METHODS OF TEACHING

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## ABSTRACT

Religious Educators, and other people interested in the subject of Religious Education, have been concerned about the apparent inadequacy and ineffectiveness of Religious Education in the present-day. The cumulative evidence of these persons has indicated that the prevailing system of Religious Education is an imperfect system, and that it is in need of betterment.

How could the system be rectified? How could the inadequacy, ineffectiveness, imperfection be eradicated, in order that Religious Education might have more of an influence for good on people? How could Religious Education be re-thought and re-stated? Against what standard could this revision and rectification be done? What norm could be used?

In the United States of America, at least, it need not be such a difficult task to find a norm. Because in America, where the predominant religion is Christianity, and the greater part of the prevailing system of Religious Education is specifically Christian, it is reasonable to assume that the supreme standard and symbol of perfection in the Christian religion -- is Jesus Christ himself. He could be selected as the norm, the standard against which to re-think and re-state present-day Religious Education. He could be selected, if his methods of teaching indicate that they can offset the apprehended deficit in the prevailing system of Religious Education, and if his methods are worthy of emulation in present-day Religious Education.





Therefore, in an attempt to help towards the betterment of Religious Education, it is the purpose of this dissertation to survey the prevailing system of Religious Education, to discover what were Jesus' methods of teaching, and to ascertain the fuller uses of Jesus' methods of teaching in the local Church of the present-day.

There were two sources of data for this study. First, the study of authoritative works in the fields of Religious Education, general education, homiletics, worship, pastoral work, psychology, psychotherapy, religion and health. In the field of New Testament, rather than consider present-day New Testament scholarship, it was deemed necessary to consider critically the comments of present-day Religious Educators. Second, experimentation with some of Jesus' methods of teaching, both in parish work and during the summer of 1945 at the Massachusetts General Hospital, Boston.

For the purpose of providing a background against which to study Jesus' methods of teaching, the prevailing system of Religious Education was surveyed. The survey, beginning approximately with the year 1900, found that for the most part Protestant Religious Education has had before it eight main objectives -- which have been covered by the stated objectives of the International Council of Religious Education. The realization of these eight objectives has been attempted through the work of such organizations as the Church School (with its Sunday morning and evening sessions, Weekday and



Vacation sessions), the Parochial School, and certain Colleges and Universities. The realization of these objectives has been further attempted through the use of such methods as worship, fellowship, study, evangelistic and missionary activity, leadership training. Yet for all the accomplishments of Religious Education, the survey revealed several limitations in the prevailing system. Among these limitations, a basic one was discovered, namely, that Jesus' methods of teaching are not being fully used. Further, there were reasons to indicate that if this basic limitation were disposed of adequately, then some of the other limitations would be either easier to eradicate -- or would right themselves.

The attempt to dispose of this basic limitation began with an attempt to justify Jesus' prime position. "Why turn to Jesus?" it was asked. Because of the six reasons which followed, Jesus' outstanding position as a Teacher appeared to be justified. Then, for a clearer understanding of Jesus' manifest methods, a brief survey was made of his early life -- a time during which he received many of the impressions which helped him later in his teaching ministry.

From the gospel record of Jesus' active ministry, it was found that Jesus was primarily a Teacher. Further, he was a Teacher to whom teaching meant sharing: Teacher and learner mutually helping one another. His approach to teaching appears to have been creative, and it appears that his own work of teaching was carried out with the aid of at least





four methods. These methods of teaching were: (i) guidance -- or teaching through the mind, (ii) preaching -- or teaching through the spirit, (iii) healing -- or teaching through the physical body, (iv) educating leaders -- so that these methods could be perpetuated. Moreover, there were indications to show that on some occasions Jesus used, simultaneously, the four methods mentioned above.

The study then turned to a more detailed treatment of each of Jesus' methods of teaching. It was found that in his work of guidance he not only prepared himself for his position as a Teacher: but he was also aware of the people whom he taught, the unit of learning, teaching aims, and guidance techniques. In his work of preaching and healing Jesus was found to have certain well-defined characteristics. Finally, in his work of educating leaders, it was discovered that he guided the thoughts of his leaders, taught them by example, and provided opportunities in which they could practice the methods which they had learnt from him.

Next a defensible position was reached in the argument, namely, that Jesus' methods of teaching can be creatively adapted for use in the present-day. But, it was found, this adaptation could better be accomplished if Jesus' methods of teaching were studied -- and then put to work after their cross-fertilization with present-day experience.

This reciprocity, with its supportive evidence, indicating as it did the permissibility of attempting the



adaptation of Jesus' methods of teaching to the present-day, the first area in which the adaptation was attempted was the Church School -- the heart of the Church's teaching program. The second area was that of the spiritual -- the sermon and the worship service. The third area was that of mental-physical healing. In each of these areas it was found that Jesus' methods of teaching can be used in a fuller way than heretofore.

The conclusions reached regarding Jesus' methods of teaching in the foregoing areas were: One, that in the Church School of the present-day, the Teacher can guide the thought of the learner, be creative in his approach to the spirit of the learner, have a creative approach to the mental-physical healing of the learner, and simultaneously with these the Teacher can have a life-centered program for educating his leaders. Two, through the sermon and worship service, the mind, spirit, body emphases can be made simultaneously with the training of leaders in preaching and worship. Three, the Christian healer -- that is, any person who is suffused with the spirit of Jesus, and who sincerely desires to help others -- can, by his work of healing, teach through the medium of the body. At the same time, the Christian healer, by his work of healing, can guide the thoughts of people. Also by his work of healing, he can teach through the spirit of the person healed. Simultaneously, the training of leaders in the work of healing can be accomplished through a life-



centered program. That is, in all three of these areas Jesus' four methods of teaching can be used more fully in the local Church of the present-day.





## ABOUT THE WRITER

Newton Horace Fritchley was born on the fourth day of September, 1916, in the city of Calcutta, India. His parents are Horace Christopher and Daisy Esme Fritchley. At the time of his birth, his father was serving as a Teacher in the Calcutta Boys' High School, a Methodist institution.

Newton attended Mount Hermon School, Darjeeling, from 1924-1926; and Philander Smith School, in Naini Tal, from 1926-1928. In 1928 he attended the Calcutta Boys' High School, from where he matriculated in 1932.

From 1932-1936 he attended St. Xavier's College, a Jesuit College in Calcutta. On 1936 he graduated with a Bachelor of Arts degree. Continuing at St. Xavier's, he received the Bachelor of Teaching degree, in 1938.

In 1937 Newton joined the staff of the Calcutta Boys' High School, where his father had been Principal since 1931. He taught English, Indian and European History, and Geography. In 1939 he taught, in addition, "The Life of Christ" to classes preparing for the Senior Cambridge examinations.

In September, 1940, he sailed for America. A Scholarship from the Methodist Board of Foreign Missions, and the Studley Fellowship from Boston University, aided him in further studies in this country. In 1941 he was able to secure the degree of Master of Arts in Education from Boston University. Then he completed the residence work for the degree of Doctor of Philosophy, at Boston University Graduate



School, in 1943.

He was appointed to a pastorate in New Hampshire, in May, 1943. He was ordained an Elder of the Methodist Church, at the New Hampshire Annual Conference, 1945, and transferred to the Pittsburgh Annual Conference at the end of 1945. In 1946 he was received into full membership of the Pittsburgh Annual Conference. In 1947 he became a citizen of the United States of America. At present he is the minister of the First Methodist Church, Windber, Pennsylvania.





















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